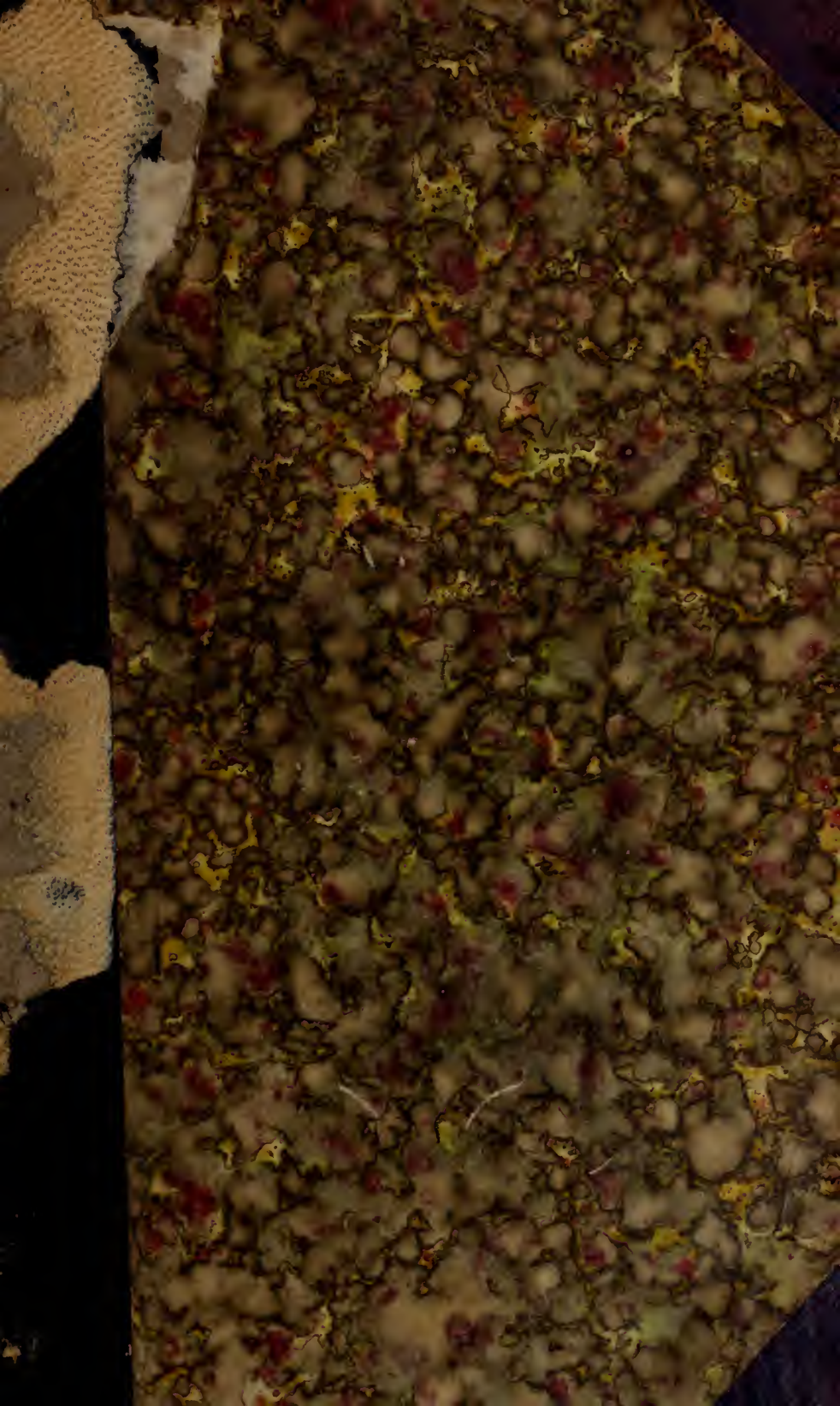

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CHRISTIAN UNION.

VOL. X. SEPTEMBER, 1859. No. 9.

THE WAR IN ITALY, AND ITS RESULTS.

One great cause of discontent in Italy, has been the overshadowing and oppressive influence of priestly rule.

Austria has been the creature of the Papacy, the long-established policy of which is to suppress all freedom of thought and speech, and all liberty of conscience.

The military power of Austria has been employed to secure and perpetuate this slavery of the Italian States, until its name represented to the people the sum of all evils. The kingdom of Sardinia alone was free from this bondage. With a liberal constitution, securing a great degree of civil and religious freedom to the people, they were rapidly coming out of the thraldom of priestcraft, and becoming uncompromising haters of all spiritual despotism. They had excited the opposition and enmity of the Pope and the priesthood, by reason of the liberty which they enjoyed and cherished. Their prosperity—the natural fruit of their freedom—excited to exasperation their fellow-countrymen, the Lombards, who were groaning under the two-fold curse of a spiritual and military despotism.

The Emperor of Austria saw no remedy for the discontentment of his Italian subjects, but in the subjugation or destruction of the kingdom of Sardinia. For the accomplishment of this work his great army crossed the Ticino. The providence of God, by means of ten days' rain, and later, by the arrival of the French army, prevented the catastrophe. Whatever may have been the real reasons which led the Emperor of France so promptly to give aid to the King of Sardinia, the friends of civil and religious liberty in all lands owe him a grateful acknowledgment for saving the most flourishing and hopeful part of Italy from the blight and curse of Austrian rule. Without considering his motives, (which God only knows,) it was a great and noble deed. It will undoubtedly prove a heavy blow to Papal influence in Italy, inflicted, too, by a nominally Catholic power; while Protestant England, that "pharisee of nations," neither approved the conduct of France, nor sympathized with Sardinia in view of the ruin which threatened the existence of the kingdom.

It is said by many, that the ex-

pectations of the Italians, and of the world generally, have not been realized by the results of the war. But vague and extravagant expectations are never followed with satisfactory results. The Emperor Napoleon has neither betrayed nor deceived the people of Italy, as many affirm. He has accomplished all he promised at the commencement of the war, provided the treaty between himself and the Emperor of Austria, already announced, is ratified. He promised to expel the Austrians from Italy—to give Italy to the Italians. After a war of six weeks, by a succession of unheard-of victories, he has driven the Austrians from Lombardy, and its three millions of people are by their own choice the subjects of the King of Sardinia—the free citizens of a constitutional government.

The treaty between the Emperor of France and the Emperor of Austria, the outlines only of which we have received, proposes and promises an Italian confederacy, embracing all the States of Italy, which, as independent States, must hereafter be free from all foreign intervention. Venetia is to be retained by Austria, not as a part of its empire, but as an independent State of the confederacy, to be governed by some Austrian duke or prince. The confederation of the States being once accomplished, Austrian soldiers will be no more admitted into them: which fact at once proclaims the beginning of the end of Austrian influence in the whole peninsula. "Italy, mistress henceforth of her own destinies, will have but herself to blame if she does not advance regularly in order and liberty." The people of the several States being free from foreign interference, will give such form to their respective governments as they may be able. And there is every reason to believe that the great curse of Italy, the government of the priests, will begin to pass away: and, of course, that the temporal power of the Pope is drawing near its end. The "honorary presidency" of the Italian Diet will be as much an office of power as that of the Moderator of a general association of Congregational clergymen—probably no more.

Whatever may be, on the whole, the results of treaties in regard to the forms of government in the different States of Italy, one thing appears certain: the three millions of Lombardy are free from Austrian rule, and are now in the enjoyment of the same liberty and under the same constitutional government with the people of Sardinia. This change alone is more than full compensation for all the expenditure of blood and treasure in the late war. There are now 8,000,000 of Italians who may be reached by the colporteur and the preacher, as well as by the "priest." The Bible may now be circulated freely among them, and no one doubts the salutary and saving power of divine truth even in priest-ridden Italy. There is, therefore, much ground to hope that the good influences of the kingdom of Sardinia will, little by little, be felt in all that unhappy country. The sympathies of the people in all Italy are with the Sardinians, and have been decidedly manifested in the late struggle; and on this account we may hope that the liberal principles which have been so well illustrated in that kingdom, will soon be recognized in the government of the other States of the confederacy.

THE BEACON'S VIEWS OF THE WAR IN ITALY.

In common with others, our English friends seem to have counted upon a more protracted struggle between the Austrians and the allied armies, in regard to the "Italian question," than has been realized.

In anticipation of the continuance of the conflict, and full of hope as to its advantageous bearing on the interests of humanity and of evangelical religion, the *Beacon*, formerly the *Christian Times*, of London, just before the announcement of peace concluded between the Emperors of France and Austria, put forth an interesting article, from which we take the following paragraphs.

Though the sudden termination of the war (if indeed its *final* termination has come, which many intelligent observers doubt) abates something from the interest with which the article was read while the armies were in the field, and the prospect was fair that many of the nation of Europe would be involved in the strife, they contain truths which are well worthy of a place in our permanent records, and with which the Protestant world should be familiar. The Papacy has had much to do with the causes of the war, which, though short, has been unprecedentedly sanguinary and destructive; and it yields its grasp upon the rights and liberties of mankind in this age, only, as in former times, at the point of the bayonet and amid the most fearful carnage. The church of Rome is the same in spirit now as it ever has been, and the *Beacon* says truly that—

"It is no injustice to say, that it accepts the aid of any Government willing to crush out other forms of religious faith by the hand of violence—that if it had the power it would strike down the liberty of the press in this country, (England,)—that it makes no secret of the fact, that it does not rely wholly on moral influence for its support, but uses the sword and the prison when it can, and it justifies the means for the sake of the end."

All the sympathies of the Roman Catholic church have, in the war, been on the side of Austria, the oppressor of Italy; and if it had the power, it would doubtless impose the same exactions in our Republic which it has imposed in that ill-fated land. But its power throughout the world is declining. And though all may not have been done by the war, in the way of deliverance from its influence, which was hoped for, we are sure that progress in the right direction has been made, and we will trust for more and even for full deliverance from it, in that overruling Providence which, from the recent conflict of the two nations which have heretofore been its chief support, has so much enlarged the domain of religious freedom, and promoted the welfare of the kingdom of Christ, which neither of them sought as an end. But we submit the article referred to.

"The first step of the Austrians across the Ticino nullified the great treaties which were the work of Metternich. It is most probable, even after making every allowance for possible disasters before the great fortresses, that France and Italy will prove more than a match for Austria, and that, if the menacing attitude of Russia perpetuates

the neutrality of the German Confederation, we shall see a re-construction of the map of Southern Europe. If any reliance is to be placed on the words of Louis Napoleon, we may expect to see Italy the independent empire which it is marked out to be by its geographical position and its language. And as we cannot imagine that free Italy will remain priest-ridden, we may predict that the religious changes will be hardly greater than the political.

Some of the greatest of modern wars have either been waged on behalf of religion or have arisen out of the antagonism of religious parties, and there have been few struggles between Christian nations in which religious questions have not been directly or indirectly involved. The present war is no exception. It has obvious and important religious aspects ; and although no conflict of creeds or of ecclesiastical authority has produced it, yet its direct and indirect connection with the progress of Christianity is of the highest practical moment. Directly involved in the result is the freedom of religion in Italy, and the toleration and consequent progress of Protestantism. It is no injustice to the Papal church—because it always has been true, and remains true to this day—to say that it accepts the aid of any Government willing to crush out other forms of religious faith by the hand of violence, and that no Government has ever exercised any intolerance and cruelty in behalf of Popery so outrageous, that the church has not been willing to accept and applaud the service.

That the Romish church, if it had the power, would strike down the liberty of the press in this country, in order to prevent the publication of works hostile to its religion, is the avowed sentiment of its clergy, if not of its laity, everywhere. The Romish church makes no secret of the fact that it does not rely wholly on moral influence for its support, but uses the sword and the prison when it can, and it justifies the means for the sake of the end.

There is no Government in the world more completely subservient to this church than Austria. Hence the *Concordat*, of a few years since, by which the progress of religious toleration in that country was put back for a century. Wherever Austrian influence extends, it is zealously used to promote the authority of the church ; and in her Italian possessions and the States that yield to her dictation, freedom in religion is repressed with relentless rigor. She well understands that religious and civil liberty usually go together ; therefore she forbids and punishes both alike.

The deliverance of Italy from Austrian control will proclaim its release from religious despotism, and in this aspect all Protestant Christians must regard the struggle with the most profound interest. An advance towards religious liberty was recently made in Tuscany, when that State threw off its rulers, who were the mere tools of Austrian policy, and joined the Italian movement as an independent State. So probably will it be with the other Italian States, if success attends France and Sardinia.

The Italians will not necessarily become Protestants, as some people suppose ; but they will become free Catholics, and free to search the Bible, and to choose their creed according to their individual convictions.

It may not be generally understood

that the Waldenses, in whom Protestant Christendom takes an almost romantic interest, are deeply concerned in the results of the present war. Their only relics of a primitive Christianity, preserved wonderfully against all the seductions and persecutions of a corrupt priesthood and a perverted church, are nestled away among the Cottian Alps in Savoy, in the north-western part of Sardinia. Here they still retain their faith, and a purity of morals and manners perhaps unequaled in the world.

Several months before the outbreak of the revolutions of 1848, Carlo Alberto, father of Victor Emmanuel, liberalized the Constitution of Sardinia, restricted the power of the Romish church, and gave the Waldenses such rights and privileges as they had never before enjoyed. The Romish archbishops thereupon attempted a rebellion against his authority, and were imprisoned and finally banished. This broke the power of the Pope in Sardinia, and it has never been restored ; and Sardinia is recognised as the champion of religious liberty as well as of constitutional government in Italy. It was in behalf of the Waldenses that this blow against Papal despotism was struck ; and we may be sure that if Austria were not only to reconquer Lombardy, but to overpower Sardinia, the Waldenses would be the first to feel the hard hand of Austrian rigor, and would be called again to suffer for their faith.

The Waldenses are the natural missionaries of Italy, and since their emancipation, they have labored with a wonderful zeal for the propagation of the faith. At the present time they are actively engaged in circulating Bibles and tracts, and have asked and obtained permission for Protestant chaplains to accompany the Piedmontese army during the campaign, for the purpose of ministering to the spiritual wants of those of their own faith on the field and in the hospital.

While earnestly deprecating all war as contrary to the spirit of the Gospel, Christians cannot fail to sympathise with the nation which has given freedom to the long-tried and persecuted Waldensian church, and in whose success its liberties are apparently bound up.

It may likewise be reasonably assumed that religious liberty in France would be promoted by the permanent ascendancy of the allies. . . . .

. . . . . Already there are some hopeful indications ; and if religious liberty in Italy is a consequence of the success of the arms of France, it is hardly possible that the Protestants of France will not feel the reflex influence of it in the greater freedom of their own worship, and their right to propagate what they conceive to be the best forms of Christian truth.

The continued freedom of the Waldenses, and the prospective freedom of all northern Italy, in matters of religious faith and worship, appear to be involved in the war. The reflex influence on France, and, possibly, ultimately upon Austria, are hardly less important. These considerations give to the struggle an interest and a significance in the thoughts of Christian men that render it of vastly more importance than any mere contest for power between Napoleon and the House of Hapsburg, and make these despotic

princes appear as little more than the unconscious instruments by which the great designs of God are to be worked out."

THE PAPACY AS A SUBJECT OF PROPHECY.

The following article is from the pen of an able and excellent pastor, and will abundantly repay a careful and attentive perusal. There are too many who rest contented with the simple declaration that they do not understand the prophecies of Daniel and of John, and regard this as a sufficient justification for their neglect of all efforts to understand them. But why neglect these prophecies and these revelations of God, more than any other portion of the Bible? But here is the article, and it speaks for itself:

"Upon the whole, it appears that the prophecies relating to Popery are the greatest, and most essential, and the most striking part of the Revelation. Whatever difficulty and perplexity there may be in other passages, yet here the application is obvious and easy.

"Popery being the great corruption of Christianity, there are indeed more prophecies relating to that, than to almost any other distant event. It is the great object of Daniel's, and the principal object of St. Paul's, as well as of St. John's prophecies: and these, considered and compared together, will mutually receive and reflect light from and upon each other. It will appear to be clearly foretold that such a power as that of the Pope should be exercised in the Christian church, and should authorize and establish such doctrines and practices as are publicly taught and approved in the church of Rome.

"It is not only foretold that such a power should be exercised, but the place and the persons likewise are pointed out, where and by whom it should be exercised. Besides the place and the persons, the time also is signified when it should prevail, and how long it should prevail; and at last, upon the expiration of this term, it shall be destroyed for evermore."

This opinion of Bishop Newton, recorded in his interesting work on the Prophecies, as our readers are aware, is accepted by the great mass of Protestant expositors as a correct and impartial statement It has been (not the uniform) but the current interpretation for three hundred years, that the civil and ecclesiastical power of the Papacy, as located in Rome, is symbolized by the "Little Horn" in the 7th of Daniel; the Beast with ten horns, and the Beast with two horns, in the 13th chapter of the Apocalypse; and the woman seated on the scarlet-colored Beast, of the 17th chapter, and mystical Babylon of the 18th chapter of the same book.

Expositors differ in filling up the picture, but in the general outline there is great harmony of sentiment. Assuming, then, that this is the correct view, we wish to submit a few propositions necessarily implied in it, and suggest the inquiry whether it imposes any special claim at the present time on the prayers and sympathies of the people of God.

If, then, we accept the common Protestant interpretation, it follows—

1st. That no predictions of the Book of Revelation refer to present Pagan nations, unless it be incidentally; while whole chapters are taken up with the character and doom of Papal Rome. See Revelation chapters 13–19.

2d. That a series of wasting judgments are to come on this anti-christian hierarchy antecedent to its final overthrow. Rev. 16 and 18.

3d. That while God is pouring out the vials of his wrath, he sounds a warning voice to all in communion with "Mystical Babylon," who are open to conviction, "to come out from her, that they be not partakers of her sins, and receive not of her plagues." Rev. 18: 4.

4th. That Popery, as an organized system, is *the* grand obstacle to the conversion of the world; and the day of millennial glory is conditioned on its overthrow. Rev. 19, 20.

And when the Lord Jesus "shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" the "Man of Sin," then shall the proclamation go forth, "that the kingdoms of this world are become the kingdom of our Lord and of his Christ."

We do not enter into the minor differences of opinion among those who hold to the same general outline. We rest the appeal that we would make to the church of Christ, on a common basis. We must accept the foregoing propositions, or abandon our ground altogether.

Now it is far from our purpose to lessen in any measure the interest which is felt in the conversion of Pagan nations. We bid "God speed" to any and every effort which tends to the advancement of the cause of Christ in the world. It is not heathenism, however, but Popery, which is the main subject of the predictions of the Apocalypse; and to this last form of evil is the undivided attention of the church directed by the Spirit of God. If the main current of prophecy led us to China, India, or Africa, these nations most assuredly should command the most of our thoughts and sympathies. But the hopes and fears of the people of God for long centuries, even until "the mystery of God shall be finished," are awakened in connection with the dismembered Roman empire, and the centralized power of the Romish church.

We do not imply, in these remarks, that Pagan nations should be neglected. We regard it as the duty of the church to send them the light of the glorious Gospel of Christ. But if we are willing that the Holy Ghost should direct our prayers and efforts to that which his infinite wisdom has so fully revealed, then those in communion with the church of Rome are presented to our attention more impressively than the victims of any other delusion.

It is not improbable that some signal judgment from God may fall on the hierarchy; but what is to become of the millions of deluded followers who were born and educated in Romish superstition? That our blessed Lord may have a people in "Mystical Babylon," is implied in the command to depart from her communion, "that they be not partakers of her sins, and receive not of her plagues;" and it will not be regarded as improbable, as the reformers and whole nations which embraced Protestantism in the sixteenth century had their early training in the church of Rome. If God has declared that he will bring an utter destruction on this anti-christian power, and that perhaps speedily, is there *no special appeal* to us to rescue its myriads, who have never heard the Gospel, from impending ruin? The ordinary obligations of Christian charity, which seeks the salvation of all men, should impel to this; but there is the *additional* consideration, that on them especially (unless they repent) are the signal and consuming judgments of the Almighty to be inflicted.

The providence of God has presented us in Italy and Sardinia, fields ripe for the harvest. And why should not the church of Christ expect such another reformation from Popery as that of the sixteenth century, if the effort be earnest and well-directed? Where in all the world at the present time could we find so large a return for our labor, or reasonably hope "that nations should be born in a day," as in those Catholic countries, where it is the cherished desire of very many millions to be delivered from the exactions and the abominations of the Papacy?

It is not our purpose to press this matter: but it is worthy of consideration, whether the friends of missions and the conversion of the world to Christ have given the subject that prominence which it deserves.

We daily pray, "thy kingdom come," "usher in the day of millennial blessedness." Yet God's chosen must be delivered from the thraldom of the "Man of Sin," and Popery as an organized system be destroyed, before the knowledge of the Lord shall cover the earth as the waters cover

the sea. It is not simply that Popery is not true Christianity; but that it stands in the way, is the grand obstacle, to the spread of true Christianity in the world: such is our understanding of the predictions of the Bible; and such we might reasonably conjecture, from its relation to the civil governments of Europe.

Let us co-operate with the Head of the church in his purposes of mercy, before he shall signalize his justice in the great day of his wrath.

FOREIGN FIELD.

FRENCH CANADIAN MISSIONARY SOCIETY.

The school at Pointe aux Trembles—number and proficiency of the pupils—a lad stolen by Romish agents, but at length recovered—a young man devoted to the ministry—an interesting case—students from Canada sent to Geneva in Switzerland—missionaries encouraged—conclusion of their report, etc.

"MONTREAL, July 12, 1859.

"The Secretaries of the American and Foreign Christian Union.

"DEAR SIRS:—I have waited till now for the appearance in your Journal of the letter of my fellow-Honorary Secretary, Rev. J. B. Bonar, which was written three months since. I have not seen the number for this month, in which probably it is inserted,* but nevertheless delay no longer to take my turn in the correspondence.

"Since the date of his letter the annual examination of the Institutes at Pointe aux Trembles took place with great satisfaction to a numerous company of friends from this city. The number of pupils present was 87, some having recently left for their homes. The number during the chief part of the session had been 98. Though a large proportion of these pupils entered in the autumn utterly ignorant of letters, they acquitted themselves well in reading and other elementary studies, and also especially in answers to questions on scriptural subjects. They promptly gave us chapter and verse for the doctrines and precepts they maintained to be scriptural. The uniform homage paid to the Bible in these schools is an excellent training for those born in Romanism, and who must throughout life continually come into contact with it.

"Two incidents of interest should be mentioned here. Some twelve or eighteen months ago, a boy, whose father had died in the faith of the Gospel, was suddenly conveyed away by Romish contrivances to a country parish many miles distant from his proper home. The design was to keep him away from the influence of our missionaries. Every effort was put forth to discover the boy's hiding-place, but without avail. Recently a young girl from the distant parish, who had gone into service in the city from which the boy had been taken, happened in conversation to advert to the coming of the lad, and to certain circumstances which naturally identified the case to those who listened to her. Further inquiries were made, and one of our missionaries went down to the parish armed with the needful legal authority to obtain the boy, whom he thereupon brought up to our Pointe aux Trembles Institute, the very place in which his deceased parent would have chosen that he should be trained. May he become a good and useful man!

"The other incident was this: there stood in the midst of us a fine young man, who years ago had been brought up in our Institute, and who had gone from us to Canada West into a mercantile situation. He had become so skillful and was in all respects so useful to his employer, that he was in the receipt of a handsome salary, a portion of which, to his honor be it mentioned, he was wont to remit as a contribution for the support of our mission. At length he has given *himself* to the work. Relinquishing the fairest secular prospects, he has come down from the west and given himself to the work of

* Mr. Bonar's communication appeared in the August number of the Magazine.

evangelization among his countrymen, in whatever department the Lord may appoint. The missionaries are unanimous in their opinion, and are most urgent that he should proceed to Geneva to be educated there for the Christian ministry; and the committee have resolved that he shall go, provided we can obtain the needful funds for that purpose. We ask special contributions for this good object.

"It is worthy of mention that we have already four of our French Canadian young brethren in that school of the prophets, which is conducted by Dr. Merle D'Aubigne and other servants of the Lord. One of them has gone through his course with honor, and will (D. V.) be among us in the autumn. The other three (and may we not hope the above mentioned fourth?) will prosecute their studies to a similar issue, should the Lord spare their lives. They are all young men of earnest piety and of highly promising abilities.

"Our missionaries continue to meet with not a little to cheer them, and at the same time with the most bitter opposition. In a village, all the French Canadian families in which were visited by previous agreement on the part of two missionaries, seven families were found sufficiently enlightened to converse with them in the most unrestricted manner about the errors of their church. They spent four days in the work, and wind up their report by the statement of—

A SIN THE PRIEST WOULD NOT FORGIVE.

"'As usual, we read the Gospel of Jesus or conversed of its truths wherever we went, and had interesting conversations too numerous to report. One fact, however, is worthy of notice. The week before, two young girls had left the place, and gone to our Missionary Institute at Pointe aux Trembles. This caused not a little stir amongst their people, and was a constant subject of talk. The priest had preached the Sunday before on this circumstance, and, as was related to us, said, "My children, you know that I have the power to bind and to loose. And since I have the power to remit sins, I will as a kind father now forgive you all the sins of the past year, such as drunkenness, lies, theft, adultery, etc.; for all this I grant you full absolution. But there is one sin which I cannot forgive, and it is that of sending children to the College of the Swiss at Pointe aux Trembles. I cannot remit this sin to those who have committed it, for by doing so they damn themselves and their children for ever!" The bigots exult in that declaration of their priest, and we even heard some children repeating with a satanic joy, "They are damned!" We pointed out to the people the folly and wickedness of such declaration, and we can trust that the return of the children, after they have been improved in every way at the Institute, will, as it has often before been the case, not only silence objections, but cause many to apply for the privilege of sending also their own children.'

"In conclusion, it is our privilege to report that never in the twenty years' history of our Society have there been so many open doors, or so great encouragement to labor in this good work of the Lord among French Canadian Romanists. Yours faithfully,

"HENRY WILKES, *Hon. Sec'y.*"

IRELAND.

The Board still continues its work of evangelization in Ireland, and it is attended with ordinary success and encouragement. The Missionaries are stationed in places which have been very much neglected in regard to religious culture, and which are very needy. The districts which they individually occupy are large, and the service which they perform is in many cases severe and exhausting. The reports received from them, a few extracts from which are subjoined, show not only the industry, perseverance, and zeal with which

they labor, but the hostility of Rome to evangelical truth and its ministers, and also the strength and degrading nature of the despotism which she maintains over her subjects where there is no power present to hold her in check.

We ask for our Missionaries there the sympathies and kind remembrance and aid of all our readers, and cannot doubt that in their behalf prayers and alms will be offered by all who have opportunity and means for the same, and who desire the universal spread of the Gospel; yet we cannot avoid thinking that among the multitude who read us monthly, there are great numbers who have special attachments to that island. It is the land of their nativity—the land where many of their friends dwell, and they have a strong desire for its speedy and thorough evangelization. To such we respectfully say, now is the time when aid is needed, and we shall be happy to receive the effective co-operation of all Ireland's friends.—The Lord is now pouring out his Spirit in a copious and wonderful manner upon many sections of that island, and now the laborers there need to be sustained, and many others could be added to their number to very great advantage.

THE REV. DR. HEATHER.

From letters received from the Rev. Dr. Heather, Secretary of the Missionary Committee at Dublin, the following extracts are taken. They throw light on the causes of the Galway riot, and also serve to confirm our impressions concerning the good work of grace, and its happy effects, which is in progress in various parts of the island. In one of his letters Dr. H. says:

"I enclose Mr. Liddy's last report, by which you will see that he is gradually working his way into an extensive visitation of the Papal population in his district. I also send you Mr. Keane's statement of the Popish attack on the Protestants of Galway town, which will inform you of the animus that pervades that portion of the Popish population who are still under the entire control of the priests, and which was intensified by a recent mission of the Jesuits to that town. In all the places where these missions have been held, a deepened dislike to the Protestants and a stronger antagonism to the scriptural agencies of the country have been produced. We think this extra mission has been called into operation in order to assist the various located agencies of bishops, priests, monks, nuns, etc. in arresting the tides of truth which are rolling against and telling upon the Papacy from the press, the platform, the pulpit, the school, lay agents, etc. of the country."

In another letter, under date of July 14, 1859, in speaking of the "*revival of religion*" enjoyed in the island, he says:

"In fulfillment of Divine promises, and in answer to the earnest, faithful, and accumulated prayers of the living church of Christ, an unprecedented manifestation of the power and grace of God is being witnessed in several parts of the north of this island, in the awakening and conversion of multitudes of persons. Whole nights are spent in prayer by vast assemblies in private houses, in churches, and in the open air. The various Protestant churches are visited by 'the Lord, the Spirit.'

"The asperities of denominationalism are melting away; unity of heart, unity of action, and unity of purpose, is most rapidly increasing among both the ministers and people of all evangelical Christians. Considerable numbers of Romanists have already been brought to inquire, to repent, to believe, and are among those who experimentally know the 'truth as it

is in Jesus.' Strong hopes are entertained and much ardent prayer offered that the glorious work may become national; so that our beloved Ireland, rid of its Popery and ungodliness, may become what it was once called—'an Island of Saints.'

RIOT IN GALWAY—ROMISH INTOLERANCE AND HATRED OF PROTESTANTS.

The following account of the riot in Galway, on the part of the Romanists, is from the pen of an eye-witness and most reliable person. It was not received till after the May number of the Magazine had gone to press, and it has since been unavoidably crowded from our columns.

We give it a place at this time, as a part of that history which serves to make known the true spirit of the Romish communion, wherever her members compose a majority of the population, and can have things as the hierarchy ordains. It will be read with painful interest, and we can but hope it may serve to engage evangelical Christians to labor and pray more and more earnestly for the enlightenment and salvation of those who are under bondage to "the man of sin." The writer says:

"In compliance with your wishes, I hasten to furnish you with an account of the late disgraceful riot in this city, consequent on the visit of the celebrated Signor Gavazzi, who visited Galway at the desire of the Protestants for the purpose of delivering three lectures. For the truth of the details I can make myself responsible, having either witnessed them myself personally, or been informed by friends of undoubted veracity. Indeed, they are details which neither the Popish journals nor Roman Catholics themselves attempt to deny, though they may endeavor to extenuate.

"Gavazzi arrived here on Tuesday, the 29th of March. The subjects upon which he was advertised to lecture were, 'Pio Nono,' 'Italy,' and 'Jesuitism, or evils of Romanism.'

"The first lecture passed off with comparative quiet, the Romanists contenting themselves with shouting and groaning at certain stages of the lecture. Such efforts, however, had no other effect than to rouse the lecturer to greater force, energy, and earnestness, insomuch that he actually forced them into silence. The effect upon his Protestant hearers was perfectly indescribable, and the next day, when he was to lecture on 'Italy,' the room was crowded two hours before he made his appearance.

"His third lecture was to have been on 'Jesuitism,' (I ought to mention that the Jesuit Fathers have been holding a mission in Galway for the three weeks previous,) but the Romanists, it appears, had it prearranged that this lecture should not come off. After the lecture on 'Italy' had been delivered, and the large assembly of Protestants had dispersed themselves through the town on their way home, the mob, which had been collecting during the early part of the day, commenced the fearful onslaught on Protestants which has rendered Galway notorious, and made it a by-word and reproach throughout the kingdom. The mob was divided into three parties, occupying three distinct portions of the town, for the better carrying out of their fell designs, and to prevent the escape of any of those who attended the lecture. Carts were drawn across the street to impede the progress of the car which contained Signor Gavazzi and two other clergymen who accompanied him. Volleys of stones and brickbats assailed them on every side; even from the second floors of respectable houses missiles of every description were flung through the open windows. The Rev. Mr. Browning was dragged off the car and severely beaten; but whether it was that the appearance of the stalwart Gavazzi struck the rioters with awe, I cannot say, but, strange to say, he escaped without any serious injury. The Rev. Mr. Browning had to run for his life to the military barrack. He was several times knocked down, but succeeded eventually in gaining shelter in the barrack, which the mob even dared to surround, demanding

that he should be put out. But it would be too tedious to go into particulars in describing the pursuit after Protestants. Suffice it to say, that neither rank, age, sex, nor condition were spared. Ladies and gentlemen might be seen running for refuge to the nearest open door, and in many cases were rudely pushed out by the merciless proprietors to the fury of the still more merciless pursuers.

"Among others, a Presbyterian minister who was in extremely delicate health, and for the benefit of which he came to Galway, was treated with the most savage brutality and was rescued only in time to save him from being murdered. Some of the Professors and students of the Queen's College were assailed, and one *Roman Catholic* student was mistaken for a Protestant, and in consequence severely beaten by his co-religionists.

"I could, if necessary, mention the names of several who were assaulted, and many who had hairbreadth escapes almost miraculous. Several places of worship, too, and many private residences of Protestants, were attacked and had their windows broken.

"The whole front of the 'Irish Church Mission' premises, under the fury of the assault, became a complete wreck, not a window was left unbroken. Even the strong massive door was attacked and broken in, to the horror, terror, and despair of the inmates, who expected nothing but instant death at the hands of their savage assailants. I was myself within the mission premises at the time, and never will I forget the appalling scene. Without, a furious mob panting for blood; within, about a dozen and a half of defenseless individuals, chiefly women and children. During the whole time that the mob kept battering at the house (nearly *four hours*) the police were drawn up under arms at the distance of about a quarter of a mile: and although the authorities were acquainted with what was going on from the very commencement, no assistance was rendered till it was all but too late!

"In connection with the attack on the houses of Protestants, I shall mention one of the most barbarous and wanton acts of cruelty, which, perhaps more than any other, shows the intentions of the mob and the nature of Romish violence in Galway. In the attack on Rev. Mr. Treunor's house, a little pet dog of his lady escaped into the street, was instantly caught up by the infuriated rabble, kicked about for some time, and eventually had its throat cut, the body, amid the shouts and yells of the mob, being flung into the Eglinton Canal.

"The above is a mere outline, which may give some idea of the Gavazzi riot. There is much reason to fear that it was an organized attack on Protestants, and that Gavazzi's visit was made a pretext for such onslaught.

"It is now a fortnight since Gavazzi's visit, and yet Protestants are insulted with impunity. A few evenings ago, as the congregation of the Wesleyan Chapel were about separating, a young man came out of a shop and called out, 'Down with the Protestants!' A few minutes after, and Rev. Mr. Campbell, Wesleyan minister, was assaulted. I was told myself by a Romanist, one who should be respectable, *that we should all be burned;* and that though he himself would not engage in inflicting such punishment on us, yet that he would rejoice in the act. 'All Protestants,' he said, 'will burn eternally yet, *and the sooner the better!*'

"It is feared, and even threatened by the Romish priests, that during the approaching election another attack will be made on the Protestants. And they openly threaten to root out the missionary work, though it should cost life. A threatening letter was sent through the post to the missionary clergymen."

CARANMORE—MR. LIDDY, MISSIONARY.

The following extracts are from the journal of Mr. J. Liddy. He occupies a hard field, but we trust he will not labor in vain. The Rev. Dr. Heather says of him, that he has access to the Romanists, and has been

instrumental in the conversion of some of them. Mr. Liddy, in his journal, says:

"Wednesday, 1st.—Traveled four miles in order to visit and hold a meeting in N——. This is a place where a number of families live near to each other, the greater part being Roman Catholic, who generally receive me on friendly terms. In the course of a conversation which took place in a family, a female said it was right that they should expect pardoning mercy from God and not from the priest.

"Thursday, 2d.—Traveled in another direction a few miles, visiting from house to house, and on Friday, 3d, not far from the same locality, I visited several families who scarce know what to profess and are living in spiritual darkness. I had an opportunity of speaking plainly and pointedly to several Romanists, who listened attentively to what I said.

"Saturday, 4th.—Visited in C——. In this place there are a number of poor families, who receive my visits thankfully. Sunday, 5th.—Held a meeting in C——. The presence of the Lord was with us. I could see the tears rolling down the faces of many who were present, as they listened to the truth.

"Monday, 6th.—I visited in the forenoon in P—— seven families, and held a public meeting. In the course of my visiting I met with a number of boys working in a field. After some serious conversation I invited them to the meeting: some of them consented to come, but the rest refused, being Roman Catholics; but all listened attentively to what I said.

"Tuesday, 7th.—In the course of my visiting among the Roman Catholics, the father of a large family seemed to feel much while I talked with him. In another family, a female requested I would pray for her, which I promised to do, at the same time pointing her to the Savior.

"Wednesday, 8th.—Visited a number of Roman Catholic families; nearly all of them received me on friendly terms. One old man talked with me for a long time on spiritual subjects, and, though a Romanist, he has a little information on the Scriptures. Thursday, 9th.—Visited in P——. There are here about *twenty* families, who are seldom visited by any clergyman. I held a meeting. The house was filled with anxious hearers, among whom were a number of Roman Catholics. One man and his wife protest they will never go to the priest again.

"Friday, 10th.—Walked about two miles through the country, visiting from house to house. In this part of the country Roman Catholics are numerous. The greater part of them receive me on friendly terms. I talked with persons in different places on religious subjects profitably. Saturday, 11th.—Traveled a distance of several miles to another part of my district, where I had visited and published a notice for a meeting in the open air for the Sabbath, which was largely attended by persons of different religious persuasions. Roman Catholics in great numbers could be seen around among the hedges listening, while others joined with us in the devotions of the meeting.

"Monday, 13th.—Visited in C—— ten families. In a Roman Catholic family, while talking, the mother said she never went to any place of worship. I asked if she had a Bible. She said she had none now, and that her husband generally spent the Sabbath reading the newspapers. Other Roman Catholic families received me in the usual friendly manner, some of them promising to come to the prayer-meeting that evening.

"Tuesday, 14th.—Visited several sick persons beneficially. I had a profitable time with a few Roman Catholic families, all of whom received me pleasantly except one, who gave me a cold reception.

"Wednesday, 15th.—In the forenoon visited in W——. In the afternoon, after traveling a few miles, spent the remaining part of the day in visiting and holding a meeting. There the greater part of the people have little morality.

"Thursday, 16th.—Assisted in a union prayer-meeting, Here the Lord's presence was felt cheering the hearts of many. I visited a few Roman Catholics profitably. Friday, 17th.—I walked about three miles to-day visiting, and spent the 18th chiefly in visiting a number of poor families living near to each other, the greater part of whom received me kindly and permitted me to talk freely with them on religious subjects. Sunday, 19th.—I held two meetings to-day; one of these was largely attended. I also assisted in teaching a Sabbath-school.

"Monday, 20th.—Visited in C—— nine families, all of whom seldom attend any place of worship. I visited a number of Roman Catholics, who received my visits thankfully. One woman, after a lengthy discourse on religious subjects, thanked me for my visit. Another Romanist, while talking with her, got angry, so that I had to cease talking at the time; but I soon resumed again, to much benefit I think. Tuesday, 21st.—I held a meeting for the purpose of prayer, and visited a number of families.

"Wednesday, 22d.—Visited several families. A Roman Catholic I had visited some time before shook me by the hand while I talked on spiritual subjects, saying she was glad to see me and to hear such truths. Thursday, 23d.—I had several opportunities of conversing usefully with Roman Catholics. A man and his wife seemed pleased and listened attentively, though they are said to be bigoted, and, when parting, said they were glad to see me.

"Friday, 24th.—Traveled by car a few miles, in order to visit and hold a meeting. In this place the Lord has blessed us with a few conversions, and persons that seldom went to any place of worship are now in attendance regularly. After prayer in one family, a Roman Catholic girl prayed that the Lord would bless me wherever I would go. Saturday, 25th.—Visited near the same place, and the people heard me attentively. Sunday, 26th. Held two meetings, one in the forenoon and the other in the afternoon, the last of which was largely attended and was a profitable meeting. Monday, 27th.—I spent this day visiting in C—— and assisted in a meeting.

"Tuesday, 28th.—Visited in A——. Here there are several Roman Catholic families that I have now access to, where I dare not talk on religious subjects. Wednesday, 29th.—Traveled a distance of several miles to a union prayer-meeting, returning to my lodging the same evening. Thursday, 30th.—Visited in C——. Here the people seem anxious to obtain my instruction, and generally receive what I say cheerfully."

MR. T. KEANE, MISSIONARY.

Suspension of missionary labors because of Romish threats of violence—election—riot—the evils turned upon the Romish party—persons injured—school-houses destroyed—priests abuse!—how it happened, etc.—missionary labors resumed—visits made—discussions had, etc. etc.

In his late report, Mr. KEANE says:

"I forwarded no journal for the month of April, having done very little in the way of visiting during that month, and that little chiefly among Protestants. For some time after the '*Gavazzi riot*' (which took place in the beginning of April, and of which I wrote a short account) it was dangerous for Missionaries to walk in the streets, and utterly fruitless to attempt exercising their duties among Roman Catholics; I therefore thought it not worth while to journalize the few and scattered visits which I paid.

"During the month of April the bitter feeling which was engendered by the riot grew, if possible, more intense, encouraged by the inactivity of the 'law authorities' and their evident reluctance to put down Romish intolerance. Protestants were insulted with impunity in the open streets, and it was even said publicly, as well as hinted at in the Romish local press, that a general onslaught would be made upon them during the excitement of the elections, which were to

take place in the beginning of May. Under such circumstances it became especially dangerous, as well as useless, for mission agents to remain in the town. The 'Church Mission' agents, with their superintendent, thought it prudent to absent themselves till election excitement would be over. And though I had not communicated with Dr. Heather, I came away to Ballinasloe, where I have remained during the past month, (May,) intending to return in a few days.

"It may be interesting here (before alluding to my labors for the past month) to give some account of the elections in Galway with reference to Protestantism, and the threat held out by the Romish party toward Protestants.

"It was generally supposed, nay, even expected, that advantage would be taken of the license which is supposed to exist during election periods, to renew their attacks upon the Protestants, take a desperate revenge for Gavazzi's visit, and completely root out the 'church missions,' against which their hatred is specially directed. But such was not the case. 'The wrath of man shall praise God, and the remainder shall he restrain.' Though in no other town in Ireland were law and order set so completely at defiance as in Galway, in which its inhabitants acted more like savages or fiends than human beings, yet amid all the rage and fury, Protestants and their property came off safe, while the wrath of the mob spent itself *exclusively upon Roman Catholics and their property*.

"It is remarkable, that while the persons of Roman Catholics and their houses suffered grievously at the hands of the mob, while the priests were '*groaned*' through the streets and spit upon, Roman Catholic schools smashed with stones, even the chapel narrowly escaping, *not a single Protestant inhabitant suffered in his house or in his person*. The secret of all this was, that the priests and influential Roman Catholics *opposed* the Roman Catholic candidate, and *supported two Protestants*. This maddened the mob, and they did all they could to annoy the priests. One priest, whose school they had smashed, and whom they were about to drown in the canal, went down on his knees and cursed them. Another, the most popular in Galway, they shouted through the streets, calling him 'Jumper,' and he in return called them 'brutes,' and 'savages.' The mob having met with a poor-bill distributor, the only representative of the 'church missions' party in the town, cheered him in triumph through the town, clapping him on the back with their hands, and saying that he should not be meddled with in future. Thus passed off the 'Galway election—' a retribution, as it were, upon the priests and people, who a short time before were exulting in the savage attack upon defenseless Protestants. The priests have seen and experienced the effects of their own training. They sowed the seed and reaped accordingly. We may hope that the cause of missions will eventually be benefited.

"My working since I came to Ballinasloe has been chiefly of a conversational nature, carried on with the people in their houses, in the fields, and on the highways. It is of course very desultory; however, hardly an evening passes in which I have not, where I am stopping, discussions of a most interesting nature with intelligent Roman Catholics. For the past two Sundays I have been discussing the peculiar doctrines of Rome with a very subtle and cunning arguer. Several others were listening. The controversy was managed in a kind and friendly spirit, and with so much determination that we did not leave off either night till after 12 o'clock. The points controverted were Transubstantiation, Confession, Prayer to Saints, Extreme Unction, Infallibility, and the Right of Private Judgment. It would be impossible to give even an outline of all that was said on both sides, nor indeed can I say what impressions were made upon the Romanists.

"I had several controversies, also, on the doctrine of the 'Immaculate Concep-

tion,' brought on by conversing on prayer to the blessed Virgin. I found that 'Keenan's Controversial Catechism,' a very clever Romish work, is in the hands of many. Generally speaking, the people are of a very intelligent, inquiring stamp, free to talk to any man and upon any subject that they are acquainted with. I found the Bible, too, in the hands of several Roman Catholics, both Douay and English versions."

FRANCE.

CENTRAL PROTESTANT SOCIETY.

Mission stations occupied by the Society—news from them satisfactory—the church members formerly Roman Catholics—Estissac tried—Elbeuf will soon have a young and excellent pastor—St. Opportune nearly all Protestant—Roman Catholic opposition very violent—calumnies circulated, pamphlets published—wide doors of usefulness open—aid needed, etc. etc.

"BATIGNOLLES, 23d March, 1859.

"REV. E. R. FAIRCHILD, D. D.

"SIR AND DEAR BROTHER:—In the month of November last we gave you some account of the labors of our Society, and particularly of those enterprises which we have placed under your paternal patronage, viz: those of Estissac, Fresnoy, Le Grand, Grougies, Elbeuf, and St. Opportune. Permit us to call these reports to your remembrance, and to add that we continue to reckon on your Christian aid.

"Since the reports to which we refer you, no very important event has taken place in the field of our labors. But the news which reaches us from the different stations is for the most part satisfactory. Our brethren of Fresnoy and Grougies, all of whom, as you know, were brought out of the darkness of Roman Catholicism, show by their perseverance and by their progress in the religious life that they have been really won to the cause of the Gospel. Those of Estissac, always sadly tried by their inability to open their place of worship, still continue to gather round their pious pastor, Mr. Gerber, and the falling away of some of them whom the trial found without strength, has only purified the church and confirmed the faith of true believers.

"Elbeuf, which has been for a long time without a pastor, as we informed you in our last letter, now has one who can remain there only a few months; but he will soon be succeeded, God willing, by a young brother who is now completing his studies. As a student he has already lived some months in the midst of this flock, and has there won the affection of the faithful. The impressions made on all those who visit Elbeuf by the faith and Christian life of this little church, almost entirely brought out of the church of Rome, are the most favorable, and prove that a work of grace has really been wrought there. We are happy, also, to be able to say as much of our faithful and worthy brethren of St. Opportune. This village, now wholly Protestant with, the exception of one or two families, justifies every day the hopes it has given us, and the confidence with which we have recommended it to you. There are few points, if any, in France where the Gospel has gained over the Roman church a more glorious and substantial victory.

"The historical bulletin which we have forwarded to you with our last reports, will have advised you that we have occasion to thank the Lord not only with regard to the places above mentioned, but nearly in all parts of our field of labor. More recent facts prove that the same merciful protection continues to rest on the efforts of our agents. Our next report, extracts from which we will send you as soon as it is published, will enable you to share, in this regard, in our hopes and our gratitude. You will there find, we feel sure of it in advance, new motives to interest you in the evangelization of our country.

"We will doubtless communicate nothing new to you, if we add that this evangelization continues to meet with great difficulties. The Roman church, favored by various circumstances, and roused by the very progress of the Pro-

testant faith, wages against us a war which is more and more active and vehement. A Society, established at Paris by an ancient prelate of the Papal family, has for its special object to resist with all possible means what it calls the Protestant propaganda: and its means are not always fair; for they consist especially in scattering by millions pamphlets in which Protestantism is basely calumniated and turned into ridicule. But the wicked is doing a work which deceives him; and, supported by the promises of the Lord, we are persuaded that the more they will talk about Protestantism in France, the more the truth will gain there. The sun of the Gospel, when the Lord shall judge the proper time to have come, will easily dissipate all the clouds which may be heaped up before it.

"We would, sir and dear brother, willingly stop here; but the necessities of the cause which we serve oblige us to remind you that in prosecuting our labors we have counted, and still do count, on the support of our brethren in America. All that is necessary to increase our labors is large resources, for from all sides they are calling upon us for spiritual succor. Have the kindness, sir and dear brother, to commend our appeal to your Committee, and accept the assurance of our kindest sentiments in Jesus Christ our Lord.

"For the Permanent Commission,

"L. VERNES."

HOME FIELD.

IRISH MISSION IN CONNECTICUT.

Several months ago, the Board were requested by some excellent ministers and others in Connecticut to institute an *itinerant* mission in that State, by which the numerous Roman Catholic families in and around some towns that were named might be visited and made acquainted with the saving truths of the Gospel. They were willing to engage to raise by extra effort the funds necessary to sustain the enterprise. The Board cheerfully entered into the work, and the following report is from the missionary who is devoted to that service. He has had much experience in the labors of the Society, and we can but hope for beneficial results from his efforts. We trust that the churches in the region where he labors will remember and pray for him, and that many may be brought to the Savior through his instrumentality. His report is encouraging. Here it is:

REPORT OF MR. Y——.

Romanists accessible—the missionary converses freely with them—some see the improprieties of the priesthood, and turn away from the church—the case of a former Romish priest—some Romanists have the Bible—are willing to have their children instructed—tracts distributed and cheerfully received—the priesthood jealous and wrathful, and in fear of the influence of the American and Foreign Christian Union, which seeks to distribute the knowledge of the Scriptures, etc.

"I send you my report for the month that is now past. I have spent seven weeks visiting in East and West B——, where I met with some Romanists of a very interesting character. There are here twenty-four families whom I have seen, some of whom have renounced the errors of Romanism. I have met with two of the most respectable of the Romanists, with whom the priests had a difficulty, and who are very favorable to the reading of the Scriptures. I visited them several times, and held some interesting conversations with them on the subject of religion. One woman declared that she never would go inside of a Romish church again, and said she was sure the priests were deceiving the people. I showed to her the way of salvation through a crucified Redeemer. She

listened with marked attention while I read a portion of Scripture and prayed. I believe that this woman is 'not far from the kingdom,' if she is not already enjoying its blessings. Our prayer is, that the Lord would add his blessing to the word spoken, that she may be enabled to continue to seek those things that are above.

"I held several conversations on religious subjects with the former priest of this place. He still continues to attend one of the evangelical churches. I have supplied him with some of the Society's tracts, which he reads.

"In another place where I was visiting, I asked a woman if she had a copy of the Scriptures. She went to a drawer and brought therefrom a Bible, which I took and read. I observed the tears flow from her eyes, and she made the remark that if her husband would only hear and obey that good book, how happy they might be, for he would no longer spend his money in ways of intemperance. She said she was left to support a large family of little children. I observed they were almost destitute of clothing. They were a very interesting family.

"After I had finished visiting there, I went to B——, about two miles distant. There were but few Irish Romanists there, but they were of an interesting character. I then went to F——, where I found the Romanists more willing to receive me than at my former visit. They said they had no objection to hear me, as I did not speak hard things against their church.

"The Romanists are more scattered through the country, and some of them are settled on small farms, and consequently less under the control of the priests. I held some interesting conversations with many of them on the subject of religion, and one woman said she would come to one of the Protestant churches if I would speak there. I have met some interesting families in this place. There is one young woman, a Romanist, who has renounced the Romish church and is attending a Protestant place of worship.

"Nearly all the male and female help in Protestant families are Romanists.

"After I had got through visiting in F—— I then came to S——, where I am now visiting. I met with favorable reception among the Romanists here. One man left his work in the fields and brought me into his house, where I spent some time instructing himself and family in the great truths of the Scriptures. He felt very much interested on the subject of religion. He reads the Bible, but never discovered the errors of the Romish system until I pointed them out to him. I feel it my duty to show them what is wrong, as well as to teach them what is right; for I find some of them having the Bible in their hands, and yet they look upon their church as a good one with all its idolatrous ceremonies; but when we can get their minds opened to see the errors of the Romish system, they will then read the Bible to advantage.

"I have met with some interesting families in and around S——. There is no Romish priest nor church in this place. As near as I can gather, there are about one hundred and fifty Romanists residing here. I met with two very interesting families. There are nine children in one, and five in the other. The mothers said if I had a school they would send them to it, but I do not think there would be a sufficient number of children to keep up either a week-day or Sunday school. There are some wealthy Protestants residing here, and I am making an effort to get them interested in our work.

"I was invited to give an address at a meeting in one of the churches. I made some remarks with reference to the work of the Society. There was a large audience present. I also brought before their notice the Society's publication or magazine, and a gentleman who was present, who had formerly met with Rev. Dr. McClure in Europe, spoke in favor of it, and said he hoped that all who could do so would subscribe for it, as it was a very valuable publication, and hoped they would give it as wide a circulation as they could.

"I gave several addresses to the children in the different Sabbath schools. I went on to W—— and called on the minister.

He is one of the parties who is interested in our work here. I gave him some information of what the Society was doing, and our work here. I then went to visit among the Romanists. I found quite a number of families to whom I gave tracts, especially that one called 'The Bible.' While I was distributing them, several parents sent their children for some, and one man, a Romanist, asked me if I would give him one.

"There are more Romanists residing here than there are either in F—— or S——, and my impression is that it would be a better place for a school than either of the places last named. I read the Bible for several of the families, and they felt very much interested in it.

"Rome is ever watching with a jealous eye the movements of Protestants and Protestant missionaries, especially those of your Society; for she dreads that Society more than all others, for she knows that its object is to throw light on the dark domains of the 'Man of Sin,' and to destroy the priestly influence from over the people by giving them the Bible. I will now say, in conclusion:

"I have visited during the month for religious objects and addressed 214 families; I have read the Scriptures on 35 occasions, and have obtained two subscribers for the Magazine, and given away to Romanists and others 1,500 pages of tracts. During the time, one Romanist, through the power of the truth, has been led to renounce the errors of the Romish church."

REPORT OF A LABORER AMONG IRISH PAPISTS IN NORTHERN NEW-YORK.

Parents reached through their children—some brought into the normal school—alms-house, its day-school and Sabbath-school—R—— street station—meetings well attended—distribution of tracts and the Scriptures.

"Sir:—In the month past I have been enabled, by the grace of God, to labor as usual in this important field of promise among the Irish Romanists. Ignorant as they generally are of the contents of the Scriptures, the work is slow, yet from their children growing up to maturity there is much to be hoped. Many of the parents not only consent to, but highly appreciate, the instructions given to their children.

"I often feel sorry to hear men and women, heads of families, say to me, when I offer them tracts, that they cannot read. I advise them to give their children education, and not to be contented with that measure of it formerly doled out to them, in their system of being but imperfectly taught to read their prayer-book and catechism; and I am happy that I can see many of them acting upon my advice, and in some instances, in the midst of their poverty, sending them to the State normal school. On these accounts, I am called by some a disturber of their peace; but the greater part express their regard for me, and say that all my advice heretofore given them has been for their good.

"I have watched over with care a day-school we have at the alms-house, in which we have some children whose parents are of the most degraded character, and are at present confined in our state-prison. Those children have not yet learned the ways of evil, but are getting instilled into their minds good, both in our week-day and Sabbath-school.

"For three years past I have begged hymn-books, music sheets, and children's papers, for the use of our Sabbath-school, so that the Romanists might have no complaint to make about being taxed for them; but about two weeks ago I thought it my duty to apply to the alms-house committee, which is composed of Romanists and Protestants, for books for the day-school, which I did, and obtained an order for fifteen or twenty dollars' worth. From a Protestant gentleman I got some hymn-books, and a permanent supply of papers for the Sabbath-school. In all I will be able to expend about thirty dollars in books and papers for this really interesting and useful school of from fifty to eighty scholars.

"In my visitations to families I am generally well received. If they lived

up to the orders of their priests, every door would be shut against me; but so far from this being the case, I can have access to more than I can visit: the youths especially always make me welcome.

"At the R——— street station the meetings are well attended. Almost every Sabbath evening we have some new hearers, who come from curiosity, hearing from report of others that I sometimes say a little on the errors of their system. When once inquiry is stirred up in the mind of Irishmen, they are not offended at, but rather like controversy. Only a few days ago I met one of those, who said to me that he liked so well what I said, that he had induced others to come with him. I always speak on the subject kindly towards the people, but firmly against the error. Hitherto I know of none who have been offended.

"This month I have distributed 628 tracts, four Testaments, and 50 copies of Sabbath-school papers, preached, held temperance and other meetings 14 times, conducted my Sabbath-school every Sabbath, visited families 250 times, read the Scriptures and prayed with the sick in the hospital, etc."

REPORT OF A LABORER AMONG IRISH ROMANISTS IN A WESTERN CITY.

The opposition of the Roman Catholic population to the Gospel, as developed both by the ignorant and the enlightened—history of labors for the month—favorable reception of our annual report.

"Having been engaged in my accustomed duties another month, in transmitting you an account of them, permit me to say there are no unusual developments visible, other than the positive and increasing evidence that Romanism is in perfect opposition to the teachings of the Bible, and is ruinous in its tendency to the souls of men.

"The radical opposition to the unadulterated truth of God inherent in the heart of every natural man, is, if I am not greatly mistaken, increased and fostered among these votaries of Papal superstition by their clergy, who claim to be the sole guardians and depositaries of divine truth. This habitual and inveterate opposition to the Gospel of Christ, as it is manifested by this people, I will exhibit under the two following heads:

"1. *Ignorance.*—To cite only a single instance among many:—Said a lady to me, while urging the absolute necessity of faith in Christ and union with him as essential to salvation, 'I can say nothing, sir; I do not know, I have no learning.' 'It does not require learning, my friend,' said I, 'to believe in the Lord Jesus Christ, which, if you do, you are a Christian, even if you were not a member of the Catholic or Protestant church. It is faith in Christ, not the church, that makes a Christian: "without faith it is impossible to please God." There is no substitute for faith: good works will not avail, penance is useless, obeying the rules of the church and going to mass or the confessional have no merits.'

"With this class of persons my opportunities for conversation are frequent, and sometimes my interviews are prolonged half an hour or an hour, and sometimes (though rarely) two hours. Several members of the family, or their neighbors and friends, join in to keep up the zest of the conversation. Others, again, in mute silence signify their repugnance and consequent emotions at witnessing my display of audacious heresy, by an expression of countenance indicating mingled contempt and pity. I often retire with assuring them that I am perfectly sincere in my belief, and have sought only to do them good, and hope I may not have insulted their feelings; for though I have been earnest in my manner of speaking, I certainly intended not to offend. 'O no, sir, you have not; call again.' There may be two or three families, at most, who, from a morbid irritability of their nervous system, find it easy to retain feelings of repulsion towards me; but unmitigated enmity they cannot, and their self-interest dare not, for provocation by me to that extent is inconceivable.

"The opposition to the light of divine truth is not less virulent, as exhibited under the phase of—

"2. *Intelligence.*—'I have read more on the subject than you have,' said a man to whom I offered a tract, that he might inform himself on both sides of the question. 'I have one tract, however,' I replied, 'which I earnestly desire you to read: and though it is directly contrary to what you believe, yet it contains exactly what I believe respecting the doctrines it mentions: its title is, "Protestantism the Old Religion, Popery the New."' 'That,' said he, 'is a Protestant lie.' 'If you will but read the tract, you may alter your opinion, sir.' 'No, I'll not do it,' said he. 'Say what you please, sir,' said I, 'it will bear reading by any one, for if you really have the truth, it can do you no harm; for one of the apostles said, "we can do nothing against the truth, but for it." Besides, I am anxious to be acquainted with the truth myself. If I am mistaken, I care not who it is that leads me to see and forsake my error. And as I am entirely sincere in believing what the tract maintains, and am still open to conviction, if you will read the tract and prove to my satisfaction that its proofs are false, I will become a Roman Catholic immediately and join the church.' 'I'll not do it, sir.' 'Have I not made you a fair offer?' 'Yes,' he replied. 'And you wont accept of it?' said I, and thus left him.

"I could mention a number of instances like this. They seem possessed with a horror of our tracts; even the contact of them is as seriously dreaded by the more bigoted and superstitious of them, as the relics and pictures of the saints are devoutly reverenced by them.

"To another household I offered tracts, which were coldly refused by their saying they had not time to read; and besides that, they had plenty of books, etc. to read of their own faith. 'Why is it,' I then inquired, 'that Roman Catholics dread the reading of the Bible, fear to have their children attend our Sabbath-schools, and will not themselves come to our prayer-meetings, and refuse to read our tracts, all of which are the means Protestants use to bring men to God and to the Savior, the only Mediator between God and man. Did our religion encourage men to forsake God, reject the Savior, and to pray to evil spirits, and offer sacrifices to heathen idols, you might well regard us as heretics. You know if there is any one thing for which we Protestants are severely censured by the priests of your church, it is the reading of the Bible by all classes—old and young, ministers and laymen. Now, I have often told your Catholic brethren that this universal practice of reading the Bible, instead of being, as they denounce it, a curse to the community and the country, is just the reverse. It is the only direct means of preserving in the world that unostentatious display of justice and mercy to be witnessed on every occasion of either ordinary or extraordinary calamities falling heavily upon the laboring classes. It is Bible-readers who liberally dispense aid and relief to the suffering and sorrowing. And knowing this to be the case, as Roman Catholics do, why do they not see the falsity of the charge that the Bible in the hands of the people is a great sin, and the cause of the innumerable evils that curse the civilized world?

"In this manner there is afforded ample scope for reproving, rebuking, exhorting with all long-suffering and doctrine, among this peculiar people.

"By a reference to my journal, it appears I have visited during the month 428 families, 106 of them being Roman Catholics; distributed 6,450 pages of tracts, 650 of them to Roman Catholic families, to 14 of whom I read the sacred Scriptures; and to one of them gave a Bible, and induced the children of two of these families to attend Protestant evangelical Sabbath-schools.

"My growing experience as missionary of the truth to these victims of a corrupted Christianity, together with that of my fellow-laborers in the same cause, deep-

ens my conviction that the direct and special efforts thus directed and sustained by our Board for their conversion, are such as will secure the approval and generous support of the churches generally. Our present full Annual Report is receiving a far more favorable and just appreciation than has ever been accorded to it in this place. It is spoken commendably of by a few of those who could hitherto scarcely be called the ardent friends of our operations. But the facts here presented seem to speak loudly and convincingly to them. I myself esteem our cause a glorious one; and nothing, I assure you, dear sir, could give me higher satisfaction than, by magnifying my office, to be instrumental in contributing to make it glorious to the view of others."

GERMAN MISSION AT MOUNT CLEMENS, MICHIGAN.

Our valued missionary who labored in Detroit, has gone to Mount Clemens, a village about 20 miles from that city, and is there laboring among the German population with every prospect of success. The people enter upon the work of building a new church with great zeal, and hope to be able to complete it without any aid from abroad. Rev. Mr. Hof, the missionary, writes as follows:

"I hope you have received my letter of the 20th of June, and seen by it my field of labor and the people among whom I am engaged to advance the glorious cause of Christ.

"In the last days of the past month I have visited a new settlement of Germans, among whom I was received in the best manner. They all promised to join our church in Mount Clemens. But there are still others whom I want to see as soon as I can, in order to invite them to attend our meetings. Our Society is increasing from week to week, blessed be the Lord!

"We have now began monthly collections, to gather the means to buy a lot to erect a house of worship upon it. In the last session of the Board of Trustees a commission was given to three of them to look out for a convenient place for the said purpose. My people think that they are able to build a church by their own means, with little or without any aid from their American brethren. The French people of Detroit were of very different opinion.

"All this fills me with joy, and encourages me very much to labor in my new field. May the Lord's blessings remain upon my humble efforts to bring souls to Christ. In writing these lines I am interrupted by the visit of the treasurer of our Society, who brings me $7 75 as a part of the subscription for my support. If you add this to the $12 49 I received at May 2d, you will find the sum of $20 24. I hope that at the end of the year the money subscribed and paid will surpass the sum of $91 00 which has been subscribed on the first day of the organization of our Society.

"I hope that the Board will be as much encouraged to support a missionary in this field, as the missionary himself is to spend all his time and strength for the benefit of this people."

IRISH MISSION IN MILWAUKIE, WIS.

Commencement of labor and encouraging prospect of success—results of a month's labor.

"I commenced my labors under the auspices of the American and Foreign Christian Union on the 1st of June, and consequently to-day terminates my missionary efforts for one month. Being an entire stranger, I had to grope my way as I best could. Immediately I commenced to visit the Irish Romanists in their shanties and cabins, telling them 'the story of the cross,' and setting before them the reasonableness of God's claims.

"The Irish Papists in this city are estimated at about 10,000, and no direct efforts for their spiritual welfare had been

attempted, so far as I can learn, until your humble servant came here as your missionary. Christian friends of various evangelical churches have cordially welcomed me to the city, and all the clergymen whom I have met have promised to co-operate with me in any way they can. Considering the population of the city—about 50,000, nearly one-third of whom are Romanists—it is believed by some of the best informed here, that there is probably no city in the United States where the relative proportions are such as they are here, in which the Romanists have such a controling influence as in this city. They have succeeded in prohibiting the reading of the Bible in the public schools; and in all the public movements of the city, political and otherwise, they succeed in getting whatever they please.

"The so-called 'Sisters of Charity' have an orphan asylum and a hospital for invalid sailors under their exclusive control, and yet many of the Protestants contribute largely towards the support of these Papist institutions. There are six large Roman Catholic chapels in the city, including a cathedral, with a bishop and some eight or ten priests.

"Although there are fifty per cent. more Germans than Irish here, yet the professed Romanists of the former does not number the one-half there is of the latter. Quite a large number of the Germans here are sceptical and go nowhere to worship, and a considerable number belong to the Lutheran church and other denominations of Protestants. There are seven or eight German churches of Protestants in the city.

"Evangelical Protestants have established mission Sunday-schools in different parts of the city, and some of the Irish Catholics have permitted their children to attend them. But the priests have put a stop to this whenever they have learned the fact, and found the people as subservient to their mandates as they usually are. I expect I shall be able, however, as I get acquainted with the people and obtain their confidence, to induce them to let their children attend the mission schools.

"We expect to commence another mission Sabbath-school in an Irish part of the city probably next Lord's day. I have had the promise of several parents (Irish Romanists) to let their children attend.

"During the month I have visited 125 families, in all of which I have introduced religious topics, bearing chiefly upon the criminality of our sins, and the only way of the sinner's acceptance before God. In a few cases I have read the Scriptures and prayed. Through the kindness of the Rev. Mr. L——, Congregational minister, I have had 3,000 pages of religious tracts, and for the past ten days I have distributed 150 pages of the publications of the American Tract Society.

"When I witness so much ignorance, superstition, and apathy as I come in contact with daily, I do sometimes feel discouraged, and feel increasingly the importance of the instructions in the commission, particularly Nos. 12 and 13. I am convinced that whatever success may attend my labors, I am doing the work of God as well as I know how, and I know that he can bless the most humble instrumentality, however formidable may be the difficulties we may have to encounter. I do desire, therefore, prayerfully and perseveringly to pursue the work in which I am engaged, and look up to God for the divine blessing.

"I have delivered three addresses to Sabbath-schools during the month. For the last three Sabbaths I have held a religious service in the jail, and delivered on each occasion a short discourse to the prisoners, part of whom are Irish Romanists. I expect to continue the service in the jail. There are no class of men need the Gospel more than criminals; and judging from what I have witnessed, it would be difficult to find a more attentive congregation.

"I have also given an address to one of the churches in the city on the objects and claims of our Society, and the nature

of my labors in connection therewith in this city. As opportunity presents itself, I intend to do the same in other churches here."

MISCELLANEOUS.

THE REV. MR. CHINIQUY, AND THE CONVERTS FROM ROMANISM AT KANKAKEE, ILLINOIS.

In the March number of the Magazine we gave, from *The Presbytery Reporter*, an account of the Rev. Mr. CHINIQUY's conversion from Romanism, and the persecution which he and those associated with him at Kankakee, in the State of Illinois, had experienced at the hands or by the directions of the Romish bishops of Chicago and Dubuque. That account excited much interest in behalf of those colonists, and from the then position of affairs between them and the Papal hierarchy, it seemed as if the struggle, which had been long maintained, must soon cease and leave the former in the peaceful possession of their church property and the undisturbed exercise and enjoyment of the rights of conscience and of worship.

But the appearance was delusive. The Roman Catholic authorities and those instigated by them, though foiled in many important things, and manifestly wrong in their procedure, have contrived to continue the work of persecution. In these circumstances Mr. Chiniquy has deemed it proper to appeal to the Christian community in this part of our country for sympathy and aid to support himself and his flock against the unjust and wanton course of their enemies.

He lately visited us in this city, and through the kind offices of the Rev. Dr. Campbell, one of the Secretaries of the Society, (Dr. Fairchild, being out of town at the time, was prevented taking part in it,) with some other friends, he was introduced to the worshipers assembled at the Fulton-street noon prayer-meeting, and subsequently more generally to our citizens at a meeting held in the Cooper Institute. His statements at those meetings produced a deep impression, and awakened a lively interest in behalf of himself and those he represented, and procured for them considerable pecuniary aid.

We have recently received from Mr. Chiniquy a communication exhibiting some historic facts concerning the colonists at Kankakee, such as their former moral condition, their present religious usages, the way in which they were brought to separate themselves from the corruptions of Romanism, the sufferings they have already endured, and others which they seem to anticipate.

We cannot insert the document entire, but we submit all the facts and important points it contains.

In conclusion, we add that a Committee has been appointed, who will take measures to inform themselves respecting the indebtedness of the colony, for what it was incurred, and the guarantees that the property to be redeemed will be appropriated to the purposes of evangelical religion, and such other things as donors may wish to understand and the proprieties of the case clearly demand.

The Committee consists of Rev. A. E. Campbell, D. D. and Messrs.

S. P. Holmes, C. B. Hatch, E. Brooks, W. H. Hallock, and M. J. Paillard.

Those who desire to aid Mr. Chiniquy and the people connected with him, may address their communications to the "*Committee on the Kankakee Colony,*" at No. 21 Maiden Lane, or at this office, No. 156 Chambers-street, New-York.

But we must submit Mr. Chiniquy's communication :

"St. Anne, Kankakee Co. Ills.
23d July, 1859.

"To the Editor of the American and Foreign Christian Union.

"Dear Sir :—Permit me to address a few words to the disciples of Jesus Christ in the United States, through your valuable publication.

"Since the days of the Reformation, no fact in the history of the church of Christ is more worthy of the attention of Christians, than the moral reformation which is occurring in the State of Illinois among the French Canadian and Belgian Roman Catholics. Many hundred families have publicly and in the most solemn manner renounced the abominable errors of the church of Rome, to embrace the truth as it is in Jesus Christ.

"The human and sacrilegious traditions of men, which we had been taught to revere above the divine words of Jesus, have been given up, and the holy Gospel is the only fountain to which we run to quench our thirst after truth. The holy name of Jesus is now the only one invoked by us in our supplications at the throne of grace, and his blood shed on the cross is the only foundation of our hope of an eternal life.

"Swearing, gambling, and playing cards on the Sabbath, are no more heard of among these new-born children of Christ: these worldly and criminal amusements have given way to lectures and to meditations on the Holy Scriptures.

"The morning and evening services of the Lord's day are not sufficient to satisfy the piety of our new converts. Twice every week they all meet again in their chapel from seven to nine and often to ten o'clock in the evening, to praise the Lord, and to sing his holy canticles, and offer him the incense of their prayers and humble supplications. There are few of these religious meetings at which the angels of God have not to rejoice over the hopeful conversion of some sinners. Many have attributed these extraordinary events to my zeal and ability, and have praised me much; but this is very wrong and unchristian, for my zeal and ability are of a very common order. These numerous conversions are not my work, nor the work of any man. They are the work of our great and merciful God.

"It would take too long to tell you all the different and wonderful ways by which Providence has brought us from the bondage of Egypt to the 'glorious liberty' of the land of promise. I will only tell you that our merciful God has done with us as he formerly did with Saul. You well know that that son of his, looking only for his stray cattle, while going out of his father's house, found a kingdom. We began our struggles with the church of Rome by resisting the abominable abuses of her bishops. A church built by the French Canadians for their own use, and a parsonage erected by them for their priest, had been transferred from their hands to another congregation without their permission, and sold and the money pocketed by the 'holy' embassadors of Rome. And when we went to ask in a respectful way from the bishop by what authority he had done all these things, he dismissed my countrymen with these words :

"'French Canadians, you do not know your religion. If you knew it, you would acknowledge that I have the right to sell your churches and church property and pocket the money, and go and eat and drink it where I like.'

"Being assured by the good bishop that we did not know our religion till that day, we began to study it with more attention than ever. Yes, we began to study the *Roman religion*, which gives such a

power to certain men over other men: we studied those laws by which a few mitred and haughty sinners keep in slavery so many millions of human beings purchased by the blood of Christ; *but we made that study by the light of the Gospel*, and we were not long before we found that that awful power of the Popes and Bishops over us had no other foundation than in their unblushing impudence, and in our stupid ignorance of our unquestionable rights as men and Christians. In that glorious Gospel we found these words written with the very blood of Jesus Christ: 'You are bought with a price, be not made the bond-slaves of men.' 1 Cor. 7:23.

"From that day we took the resolution to be *no more the bond-slaves of men*, and that holy Gospel which told us of our rights became more and more dear to our hearts and precious to our souls. The Word of God became from that time more than ever the delicious food of our spiritual nature; and the more we tasted of that food, the more delightful we found it. The more we studied the Bible, the more it was a light to our feet in all our ways, and a two-edged sword in our hands against our foes.

"The poor prisoner who was bound in a dark and fœtid dungeon from his infancy to old age, is not more pleased and happy when a friendly hand opens the door of his prison and permits him to breathe the pure air of heaven, than we were when God broke the chains that bound us to Rome. The unfortunate man born blind is no more ravished when the skillful physician cures him, and by opening his eyes enables him to see the smiling face of his mother and the enchanting spectacle of nature, than we were when we saw for the first time the truth as it is in Jesus. Since the day of our separation from Rome, many attempts have been made to call us back to our obedience again; but (may Almighty God be blessed for this!) all these efforts have proved a failure.

"Lately, when I was asking the help of the Christians of the East in favor of my poor persecuted colony, the priests of Rome made a last effort to deceive my dear countrymen. A grand vicar, who has a great reputation for holiness and wisdom among his fellow-churchmen, was dispatched to my brother-Christians to deceive them; but a young man only twenty-three years old, having had a public discussion with that priest of Rome, so perfectly and visibly confounded the 'holy man,' that, rebuked by his own friends, he left the place the day after, but not without shaking the dust from his 'holy' shoes.

"But if we have the happiness to enjoy that Christian liberty of the children of God which is one of the most precious privileges of a redeemed people—if we have broken for ever the chains of slavery which the church of Rome had put on our feet and hands—do not believe that this has been done without the hardest struggles and the dearest sacrifices.

"The church of Rome is the same to-day as she was when imbruing her hands in the blood of your fathers, in the night of St. Bartholomew or in the days of the merciless Mary. If she does not torture and kill us, it is the power and not the will which is wanting. But if to-morrow God in his wrath would restore to the church of Rome the power she formerly had, we would be to-morrow in the hands of the executioners, and brought to the scaffold or the auto da fe. But if the church of Rome has not the power to kill and burn those whom God in his mercy converts from her perishing ways, she has more means than many suppose, by which to injure and persecute, and, in the end, destroy them.

"Her pulpits, confessionals, and gazettes are constantly and energetically at work to destroy the character, by the most unblushing calumnies and the most infamous slanders. Bishops and priests, the clergy of every rank, and laymen in every station of life, are vying with each other to see who will invent the most venomous lies, publish the most abomina-

ble inventions of human malice against the one they call apostate, renegade, protestant, etc.

"I could fill a whole volume with the persecutions we have suffered, and the costly suits we had to sustain, during these last three years. We have during this time been constantly obliged by our enemies to protect ourselves before the tribunals of justice. And though we have always been victorious, we have lost immense sums of money: many of our poor farmers have been ruined around me by those struggles. For my own part, I have been so completely ruined, that a few weeks ago all that I had—my library, my bed, my table, my chairs—everything, in a word,—was taken out of my hands by the sheriff and sold in the market of Kankakee City. It is true that I have to acknowledge here with gratitude the charity of a few friends, who bought a part of these articles and sent them back to me. But, to say the truth, I must tell you that I owe still many thousand dollars which I have expended in that battle, and that more than the half of my friends around me are entirely ruined, and will lose their all and be turned away from their homes, in consequence of the persecutions and suits we have had from the partizans of the church of Rome, if nobody comes to our help. Yesterday, again, I was officially informed that I had to prepare myself for a new, most vexatious, and costly suit from the partizans of the Pope, set on foot to achieve my ruin.

"But a thing which has much added to our difficulties, is the failure of our last two years' crops. We had the hope that this year would be a better one, but we are threatened with something worse, if possible. Already our wheat and oats have been considerably destroyed by drought and the insects. Our cornfields are now attacked, and in some measure destroyed, by a small insect which leaves nothing where it passes. My house is frequently visited by members of the colony, who, with tears in their eyes, ask me:—

"'What will become of us? Our enemies of the Roman church are exulting in our troubles. They say that we are punished by God for having left, and rebelled against the authority of the bishops and the Pope. Our former friends, brothers, and sisters of Canada are cursing us, and now additional trouble and even darker prospects are before us. Oh, dear Mr. Chiniquy, tell us, what will become of us?'

"'We have made our sacrifices without regret, though not without the most excruciating sufferings. But how is it that God allows us to be thus tried and afflicted?'

In replying to these inquiries and statements of members of his flock, Mr. Chiniquy declares his confidence in God, and intimates a conviction that the trials endured are to prove the occasion of God's people coming to the help of the colony; when he adds:

"Believe me your devoted friend and brother in Jesus Christ,

"C. Chiniquy."

THE POPE THE LINEAL REPRESENTATIVE OF BELSHAZZAR.

Under this heading the author of the work entitled "The Moral Identity of Babylon and Rome" says:

"In common with all the earth, Rome, at a very early pre-historic period, had drunk deep of Babylon's 'golden cup.' But, above and beyond all other nations, it has had and has a connection with the idolatry of Babylon that puts it in a position peculiar and alone. Long before the days of Romulus, a representative of the Babylonian Messiah, called by his name, had fixed his temple as a god, and his palace as a king, on the very spot where Remus and his brother afterwards founded their city.* Some revolution had then taken place—the graven images of Babylon had been abolished—the erecting of any idol had been sternly prohibited;†

* Pliny, lib. iii 5.

† Varro, apud Augustine. De Civitate Dei, lib. iv. c. 31.

and when the twin founders of the now world-renowned city reared its humble walls, the city and the palace of their Babylonian predecessor had long lain in ruins. The deadly wound, however, thus given to the Chaldean system was destined to be healed. A colony of Lydians, devotedly attached to the worship of the Chaldean Madonna and her son, had migrated from Asia Minor and settled in the immediate neighborhood of Rome. They were incorporated in the Roman state; and their 'sovereign pontiff,' through his superior skill in science and astronomy, soon gained such influence as to be elected, even so early as the time of Numa, 'sovereign pontiff' of the Roman people. As 'king of the ages,' director of all festivals, and supreme authority in all religious questions, 'the sovereign pontiff' wielded immense power over the minds of men, and, by little and little, moulded them so effectually as to bring the Romans back again to much of the idolatry which they had formerly repudiated and cast off.

"Still, the Etrurian pontiff of Rome was only an offshoot from the grand original Babylonian system. He was a devoted worshiper of the Babylonian god, but he was not the legitimate representative of that god. The true legitimate Babylonian pontiff had his seat beyond the bounds of the Roman empire. That seat, after the death of Belshazzar, and the expulsion of the Chaldean priesthood from Babylon by the Medo-Persian kings, was at Pergamos, where afterwards was one of the seven churches of Asia.* There in consequence, for many centuries, was 'Satan's seat.' (Rev. 3.) There was his favorite abode—there was the worship of the Babylonian goddess and her son celebrated with frantic orgies and excesses, that elsewhere were seldom witnessed. Though at first the Roman pontiff had no immediate connection with Pergamos and the hierarchy there, yet, in course of time, the pontificate of Rome and the pontificate of Pergamos came to be identified. Pergamos itself became part and parcel of the Roman empire: and, of course, when the Roman emperor was made 'Pontifex Maximus,'—head of the Roman religion as well as head of the Roman state,—all the powers and functions of the true legitimate Babylonian pontiff were supremely vested in him. Then, on certain occasions, he officiated in all the pomp of the Babylonian pontifical costume, as Belshazzar himself might have done, in robes of scarlet, with the crosier of Nimrod in his hand, wearing the mitre of Dagon, and bearing the keys of Janus and Cybele. Thus did matters continue, even under so-called Christian emperors, who, as a salve to their consciences, appointed a heathen as their substitute in the performance of the more *directly* idolatrous functions of the pontificate, till the reign of Gratian, who, as shown by Gibbon, was the first that refused to be arrayed in the idolatrous pontifical attire.* The refusal of the emperor to wear the pontifical robe, or exercise any part of the pontifical functions, caused great clamors throughout the empire. The result was, the emperor resigned the pontificate, and the bishop of Rome was appointed in his stead.† This was A. D. 378. Then did Pope Damasus, a professed minister of Jesus Christ, the *true* Messiah, become the recognized head of the idolatrous system of Tammuz, the *false* Messiah of Babylon. Thenceforth all questions affecting pagan worship (which, though disestablished, was still tolerated in the city of Rome) were decided by him. By authority from him was pagan worship celebrated, and that to an extent, as shown by Zosimus, subversive of the very *civil laws* of the empire.‡ Then the bishop of Rome put on what the emperor of Rome, under force of conscience, had cast off—the Babylonian costume in which he is now arrayed when he celebrates pontifical high mass at St. Peter's. Thus did the Pope appear the very image of

* Colonel Chesney's Euphrates Expedition, vol. ii. p. 185.

* Gibbon's Decline and Fall, vol. i. p 500.
† Codex Theodosianus Appendix, 17–20.
‡ Zosimus, lib. v. 140.

Janus, the 'double-faced,' whose chief functionary he became. For the Christians he had one face, for the *initiated* Pagans another. To-day he officiates as the servant of Christ, to-morrow as the high priest of his rival. If this be not the mystery of iniquity, what is there that can be?"

THE BIBLE IN OUR SCHOOLS.

The following By-Laws, and amendments to existing By-Laws, touching the reading of the Scriptures in the public schools of this city, were adopted by the Board of Education on the 18th of June last. The President of the Board, we are assured, will decline signing warrants for the payment of teachers' salaries in all wards where the By-Law is violated.

"ARTICLE 8. . . . . *Sec.* 11. All the public schools of this city under the jurisdiction of the Board of Education shall be opened by the reading of a portion of the Holy Scriptures, without note or comment; and it shall be the duty of the Principal of each department of the schools under the jurisdiction of this Board, to report to the proper Board of Trustees, and to this Board, any violation of this By-Law; which report shall be annexed to the pay-roll.

"*Sec.* 12. The situation of a teacher shall be forfeited by a willful violation of any rule or regulation of this Board; and no such teacher shall thereafter be employed in any school, unless the forfeiture is remitted by this Board. Every Principal shall report to the proper Board of Trustees, and to this Board, all violations by teachers of the rules and regulations of this Board, of which the teacher may be cognizant, and each report of absences annexed to a pay-roll shall contain an allegation that the Principal has duly reported each case of the violation by a teacher included in the pay-roll of the rules and regulations of this Board.

"*Sec* 13. No payment shall be made to a teacher in whose case the provisions of this By-Law have not been complied with.

"*Sec.* 14. Section 11 of Article 8, aforesaid, shall take effect from and after the first day of August, 1859; and Sections 12 and 13 of the aforesaid article 8 shall take effect immediately."

Will the Bible be restored to its place in the schools when they are re-opened? We shall see.

THE LORD'S SUPPER ADMINISTERED IN THE CAMP.—The Sunday before the battle of Magenta, some Italian Christians in the Sardinian army assembled in the camp for worship, and to commemorate the Lord's supper. It was a gratifying spectacle to see them surrounded by French and Piedmontese soldiers, who, instead of deriding, assisted at the service with respect and devotion.

ROSA MADIAI.—Signor Ferretti, in *L'Eco di Savonarola* of July, says: "On the 18th of last month we had the honor and gratification of welcoming in London our dear sister in Christ, ROSA MADIAI—she who a few years since, together with her husband, suffered so much for the cause of truth. Although advanced in years and in delicate health, she has not hesitated (in the fulfillment of a work of Christian love) to make a long and uncomfortable journey direct from Marseilles to London, without resting on the way. She is at present staying with us, and in a few days will return to Italy."

FOREIGN PROTESTANTS IN ITALY.—The total number of Protestants living in the cities of Leghorn, Venice, Bergamo, Milan, Trieste, Naples, and Rome, and in the places where there is no particular Protestant worship, amounts to 7,000 souls. Add to this 1,000 to 1,200 English, American, and German travelers—a floating, constantly changing population, and you have the foreign Protestant population of Italy.

DISTRICT SECRETARIES FOR THE WEST AND SOUTH.

REV. A. BURTIS, D. D., BUFFALO, N. Y.

Who has been laboring for the last few months, in connection with our Society, to advance the interests of the American Chapel in Paris, France, has been appointed District Secretary for Western New-York.

REV. C. B. PARSONS, D. D., LOUISVILLE, KENTUCKY,

Has also been secured to labor in the Southern States in the same capacity of District Secretary. His long acquaintance with the South,

and his residence there, will no doubt render him acceptable and useful in his new department of labor.

Rev. H. C. Hovey, North Madison, Ind.

Has also been appointed for Northern Indiana, Ohio, and Michigan.

These brethren are well known in the churches as able and useful ministers, and we have no doubt but they will be eminently successful in the work to which for the present they have devoted themselves: we therefore cordially commend them to the sympathies and confidence of the friends of our Lord Jesus Christ on the fields where Providence calls them to labor, and ask for them the cordial co-operation and support of the Christian community.

BOOK NOTICES.

The China Mission, Embracing a History of the various Missions of all denominations among the Chinese, with Biographical Sketches of deceased Missionaries. By Wm. Dean, D. D. twenty years a Missionary to China. New-York: Sheldon & Co. 115 Nassau street; Gould & Lincoln, Boston, etc.

We hail with joy any new work on the great subject of missions. The question, whether the church of our Lord Jesus Christ shall carry out in spirit and in action his last command, is no longer to be discussed. That question is settled. Yet how slow of heart are even the professed friends of the Lord Jesus Christ to learn that on them rests a part of the individual responsibility of seeing that command executed. Whatever, then, tends to spread out the field of Christian effort—to show what has been done, and what are the probabilities of success, is a work of vast moment.

Here is the empire of China, embracing at least one-third of the population of the globe, with a language that can be read by her own four hundred millions, and also by the people of Cochin-China, by the Coreans, Lewchuans, the Japanese, and the multitudes in the countries of Siam, Borneo, the Straits of Malacca, as well as those who have gone to Burmah, India, and California. No other language is understood by so many of the human family. Every new book, then, pertaining to the history of this wonderful people, especially the great missionary work among them, is a treasure to the Christian church.

The book whose caption is at the head of this article was written by one who was for twenty years a missionary to that people. He speaks, therefore, "what he knows, and testifies to that which he has seen." He gives a general view of all Christian missions to that people, embracing also a biographical sketch of most of the deceased missionaries and their wives. The volume is a 12mo of 396 pages.

Twelve Lectures on the Great Events of Unfulfilled Prophecy which still Await their Accomplishment and are Approaching their Fulfillment. By Rev. Isaac P. Labagh, Rector of Calvary Church, Brooklyn, N. York. Published for the author.

A single view of the title-page of this book, with its table of contents, will show to the Christian student that these Lectures are on themes holding a most prominent place in the Bible. The writer is an able, learned, and useful minister of the Protestant Episcopal church. His discussions on his various themes are conducted in a candid, Christian spirit. He seems to have entered on his investigations with a simple desire to know what are the teachings of Scripture, rather than an effort to support any particular theory.

It is not our province, as journalists, to enter into an argument in reference to the truth of all his statements, nor to give an unqualified endorsement of them. He regards many of the prophecies to which he directs the attention of his readers as having special reference to the church of Rome, differing with many of the former expounders of prophecy touching the question who, or what, is meant by the "Man of Sin," and adopting the views of the Millennarians in reference to the personal reign of Christ on earth. Whether agreeing or disagreeing with the writer, one thing is certain—the present aspect of affairs in the church and the world invests his subject with peculiar interest. Great events and great changes are certainly foreshadowed as near at hand. Most assuredly, then, no Christian minister is excused in not endeavoring to understand these prophecies of the Bible, especially those connected with the downfall of the "Man of Sin," and the future glories of

the church of Christ. These matters are fully and ably discussed in the volume before us. To these themes the writer has given special attention, having previously published a catechism on the errors of Romanism—a book which we should rejoice to learn had an extensive circulation among the friends of Zion. The present volume is a 12mo of 288 pages.

INFIDELITY AGAINST ITSELF. By the Rev. Beriah Hotchkin. Presbyterian Board of Publication, Philadelphia.

This is an admirable publication, written in a plain, lucid style, level to the comprehension of old and young; and what is still better, Infidelity appears by its own testimony in its true light as really what it is—mean and contemptible, scarce worthy of a moment's consideration, the enemy of God and man. We say of this little book, it is "multum in parvo."

THE MORAL IDENTITY OF BABYLON AND ROME.

This little pamphlet of 72 pages 12mo is published in London by Nisbet & Co., Partridge, Oakey & Co., and P. Drummond, Publisher of the "Stirling Tracts." It shows the identity of Roman Catholicism and the religious system of ancient pagan Babylon, by a most careful comparison respectively of some of the objects of their worship, festivals, doctrines and discipline, and religious orders. It also shows the Pope of Rome to be the lineal representative of Belshazzar, and closes with an article on the Invisible Head of the Papacy. The work exhibits much research and great learning, is written with clearness, and is adapted to produce a strong impression. It will instruct those who read it, and will repay its price to those who purchase it.

BALLYSHAN CASTLE, A Tale founded on Fact. By Sheelah. New-York: Delisser & Proctor, 508 Broadway.

This is a 12mo volume of 355 pages, and handsomely got up by the publishers. The authoress (for we think a lady's hand is clearly manifest in the work) has performed her part well. She has written with clearness, vivacity, tenderness, and vigor, suited to the characters and circumstances of the personages introduced, and well illustrated *the evils* of marriage between Romanists and Protestants, which appears to have been the design in view.

We have read the work—are pleased with its spirit, instructed by its facts, (it claims to be founded on fact,) and cannot doubt that its perusal by the youth and the parents in our land would be of decided advantage to them. We can safely commend it to the family circle, and to readers in general.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1859.

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THE

AMERICAN AND FOREIGN

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PARALLELISMS OF POPERY AND MOHAMMEDANISM.

In his recent work, on the great events of unfulfilled prophecy, the Rev. I. P. LABAGH has an interesting chapter on the "Overthrow of Romanism and Mohammedanism." Though reciprocally antagonistic as to themselves, these powers have a marked identity in their opposedness to the religion of the Gospel; and for the last twelve hundred years they have comprised a large share of the resistance which has been made to its progress in the world. Their points of agreement as anti-christian forces are many, and cannot be contemplated without sensibly impressing the mind with the conviction that Romanism is not of God. In remarking on them Mr. Labagh says:

"1. The first point of analogy between them is, their cotemporaneous birth. The seventh century stands as the common era for the commencement of the Papal and Mohammedan tyrannies.

"Though Mohammed was born towards the close of the sixth century, A. D. 571, yet it was not until the beginning of the following century that he began to promulgate his tenets, and assert his claims to be an apostle of God; and so, although in 533 Justinian acknowledged the supremacy of the Roman bishop, yet it was not until 606 that this power, which was rejected by many for a long time, was confirmed by the emperor Phocas, and established by decree over the western church. This is about the same period that Mohammed retired to the cave of Hera to fabricate his imposture and compose the Koran, which he pretended to have received from God, and to assert his claim to be obeyed by all men as the apostle of God. Thus the two little horns, Romanism and Mohammedanism, sprang up about the same time.

"2. Popery, which commenced first as a spiritual authority, soon aimed at temporal sovereignty, and finally became the most powerful despotism in Europe. So Mohammedanism, which first commenced as a mere religious reformation to abolish idolatry, arose gradually to a military power of the fiercest class, and ruled Asia, and parts of Europe and Africa for centuries with unmitigated tyranny. This double character of both systems is undoubtedly alluded to by the prophet in our text, when he says of the first horn, 'It had eyes like a man, and a mouth speaking great things,' *i. e.* spiritual authority, yet not the humility which belongs to it, but ambitious pretensions; and of the second horn, 'Shall understand dark sentences and magnify himself in his heart.'

"The Koran, so celebrated in the Mo-

hammedan religion as the book containing their spiritual mysteries, exactly answers this description; and it is not a little remarkable that the author of the Koran should have been unconsciously led to appropriate the language of this prediction to himself, in such expressions as these in the Koran, 'O Lord, thou hast given me a part of the kingdom, and hast taught me the interpretation of *dark* sayings. This is a secret which we reveal unto thee, O Mohammed.' His pretense to the knowledge of hidden mysteries was about as well founded as that of the bishop of Rome to universal supremacy.

"3. These two powers are both called *little* horns rising from among *great* horns. The Papacy rises among the ten horns, which were the ten kingdoms of western Rome, and Mohammedanism from out of four notable horns or kingdoms, in which the Greek or Macedonian empire was divided. The four generals of Alexander were men of distinction before they divided his vast empire between themselves, and the ten kings were probably of noble birth before they wore the crown, but Mohammed was an obscure individual, and the bishops of Rome private citizens before their elevation to power. There was nothing in the circumstances of either to warrant the celebrity or exalted position they finally attained. Hence both are called *little* horns.

"4. They both reached their elevated position by violence and fraud. The little horn of the Papacy, by plucking up three horns, or, as the angel explains it, subduing three kings. The Mohammedan horn, by causing craft to prosper in his hand, and by 'destroying wonderfully,' as the prophet declares. The military exploits of Popery and Mohammedanism form one of the darkest pages in the history of the world.

"5. They both made the rod of their oppression to fall heavily on the Jewish people. The prophet Daniel says of the first little horn, vii. 25, 'he shall wear out the saints of the Most High,' *i. e.* the ancient covenant people, which has been fully verified in the cruel oppressions which the children of Israel have received in almost all Papal lands; and of the second little horn, viii. 24, 'he shall destroy the mighty and the holy people,' which has been equally fulfilled in the contempt and persecution which Mohammedans have always shown to the seed of Jacob.

"6. The Roman pontiffs claimed to derive their authority by regular succession from St. Peter, the first of the apostles. The caliphs, who are invested with supreme religious and civil power in the Mohammedan religion, claim to derive authority, by regular succession, from Mohammed, who is, according to their creed, the last and greatest of the apostles.

"7. The Papal and Mohammedan tyrannies alike advanced the claim to universal sovereignty, and they alike enforced their pretensions by persecution and the sword. In the language of the prophet, vii. 20, 'the mouth of the one spake great things,' and the other, viii. 25, 'magnified himself in his heart.' We have all read the Papal bulls, and the blasphemous titles in which they are put forth: PRINCE OF THE KINGS OF THE EARTH, VICEGERENT OF GOD, VICAR OF CHRIST, and the universal homage which the pontiffs have claimed from all nations. The caliphs issued their mandates in no less pompous terms: SERVANT OF THE SERVANT OF GOD, LAST AND GREATEST OF PROPHETS, the PARACLETE, or Illustrious. If any disputed these honors or denied the titles, persecution and death were deemed their just punishment, as the history of both of the little horns will abundantly show.

"8. Popery had her holy cities, and encouraged pilgrimages to them from all parts of the earth. Rome and Jerusalem were the sacred spots to which her votaries were attracted by promises and hopes of spiritual advantage. A pilgrimage to either of these was accounted an act of

great merit, entitling them to high favor in the sight of God. Mohammed made Mecca and Medina the places of religious resort, and awarded great honors to those who visited them.

"9. Popery encouraged holy wars for the propagation of the faith and suppression of heresy. The crusades which aroused all Europe for nearly two centuries, is evidence of her pious use of the sword for the propagation of her faith and the extension of her power. Mohammedanism accepted the challenge, met her in the Holy Land, and there each slaughtered the other for the glory of God, until the sword was drunk with blood, and Jerusalem had been taken and retaken several times. A favorite motto of Mohammedan princes was, and still is, that the 'sword is the key of Paradise.'

"10. Popery has instituted mendicant orders and monastic fraternities, so that her church has swarmed with cowled monks and begging friars, who in many countries have passed over the land like locusts, devouring every green thing. Mohammedanism has also its orders of dervishes, fakirs, santons, etc., who fill the same place in her system that monks and friars do in the Papal.

"11. The Christian princes of Papal Rome eventually all acknowledged the supremacy of the Pope, and held their crowns by his grant, doing fealty and homage for them, as the history of Europe during the middle ages will show; so, also, the Mohammedan princes held theirs by a like tenure, viz. the authority of the caliphs.

"12. Mohammedanism rose from the smallest beginning, and spread with the greatest rapidity until it embraced nearly the third part of the civilized world. At first its progress was exceeding slow. For when Mohammmed was forty-four years of age he had succeeded, as the fruit of several years of labor, in winning over only nine individuals to his faith. From this small beginning, in the short space of eighty years he laid the foundation of an empire which extended itself over more kingdoms and countries than Rome had mastered in eight hundred years. So when the bishops of Rome first began to claim supremacy over the whole church, few, if any, yielded to their claim. But perseverance finally overcame all obstacles, and eventually their dominion was more absolute than any of the Roman emperors had been in the palmiest days of their power. The decrees of the Vatican at last went forth with the same authority that the edicts of the Cæsars formerly had done.

"And so these two little horns grew up gradually side by side, as the scourges of an apostate church, and 'practiced and prospered wonderfully' for many centuries, bringing nations prostrate at their feet, and each in the much-abused name of the Lord of Hosts, and by the pretended authority of his word, oppressing the weak, overthrowing the strong, coercing the unwilling, and forcing submission on pain of death to the errors they propagated and the abominations they set up, even to this day; and although they have reached the culminating point of their career, and are now evidently on the wane, (if not near their end,) yet they still exist, and are animated with a good degree of their ancient spirit, modified by circumstances, but not changed in heart."

PIUS IX.

Mr. Edmond About, author of a small volume of a few hundred pages entitled "The Roman Question," has furnished the following account of the present supreme Pontiff, or head of the Roman Catholic church.

Notwithstanding the strokes of irony by which the description is

apparently relieved, it still is a sad one, as a truthful representation of one who claims to be, and by many millions is regarded as the vicar of our Lord Jesus Christ. It is drawn, however, by one who speaks what he knows, and testifies what he has seen; and neither Papists nor Protestants who have enjoyed the means of knowing about Papal affairs in the "eternal city," will hardly fail, we think, to recognize and acknowledge the striking conformity of the description to the facts in the case. Mr. About says:

"Old age, majesty, virtue, misfortune, have a right to the respect of all good people: do not fear that I shall forget it.

"But Truth has her rights also; she is old, she is a queen, she is sacred, and men sometimes mistreat her cruelly.

"I will not forget that the Pope is sixty-seven years old; that he wears a crown officially venerated by 139,000,000 of Catholics; that his private life has always been exemplary; that he practises the most noble disinterestedness on a throne where selfishness has long been seated; that he spontaneously opened his reign by benefits; that his first acts gave the brightest hopes to Italy and Europe; that he has endured the slow tortures of exile; that he exercises a precarious and dependent sovereignty under the protection of two armies; and that he lives in the power of a cardinal. But those who were killed by cannon—shot at his request, and to replace him on his throne; those whom the Austrians have shot down to confirm his power; and even those who labor in the infected plains to support the expenses of his government, are even more unfortunate than himself.

"John-Maria, of the Counts Mastaï Ferretti, born on the 13th of May, 1792, and elected Pope on the 16th of June, 1846, under the name of Pius IX., is a man older than his years,—small, fat, somewhat wan, and of precarious health. His paternal and somnolent physiognomy breathes of mildness and lassitude; there is nothing imposing in it. Gregory XVI. was ugly and pimpled, but he had a noble air, which inspired confidence.

"Pius IX. plays his part tolerably well in the grand representations of the Catholic church. The faithful who have come from a distance to contemplate him at mass, are surprised to see him take a pinch of snuff in the midst of the azure vapors of the incense. In his leisure hours he plays at billiards, by order of his physicians.

"He believes in God. He is not only a true Christian, but a devotee. In his enthusiasm for the Virgin Mary he has invented a useless dogma; and raised a monument in bad taste, which disgraces the Piazza di Spagna. His character is pure, and has always been so, even when he was a young priest—a merit common enough with us, but rare and miraculous beyond the mountains.

"He has nephews who, wonderful to relate! are neither rich, powerful, nor even princes. Nevertheless, no law forbids him to despoil his subjects for the benefit of his family. Gregory XIII. gave his nephew Ludovisi four millions of good notes, which were worth so much money. The Borghesis bought at one time ninety-five farms with the money of Paul V. A commission assembled in 1640, under the presidency of R. P. Vitellischi, General of the Jesuits, decided, in order to put a stop to abuses, that every Pope should limit himself to founding an entail of $80,000 annually for his favorite nephew, on certain conditions, and that he should not give to each niece more than $180,000 of dowry.

"It will be said that nepotism has fallen into disuse since the beginning of the eighteenth century; but nothing prevents Pius IX. from making it fashionable again as did formerly Pius VI. He has not wished to do so. His relatives are of inferior nobility and moderate fortune; he changed their position in nothing. The Count Mastaï Ferretti, his nephew, was married lately, and the wedding present of

the Holy Father was confined to a small lot of diamonds estimated at $40,000. And do not think this modest liberality cost the nation a single centime: the diamonds came from the Emperor of the Turks. A dozen years since, the Sultan of Constantinople, the Commander of the Faithful, presented to the Commander of Infidels a saddle embroidered with precious stones. The traveling clerks of the restoration, who swarmed at Gaëta and at Portici, carried away many of them in their trunks; the rest are in the casket of the young Countess Ferretti.

"The character of this honest old man is made up of devotion, of good nature, of vanity, of weakness, and of obstinacy; with a spice of malice, which peeps out from time to time. He blesses with unction and pardons with difficulty; a good priest, and an incompetent king.

"His mind, which has given us such bright hopes and cruel disappointments, is of very ordinary capacity. I do not think him infallible in temporal things. His education is like that of all Italian cardinals. He converses tolerably well in French.

"The people of his States have judged him with exaggeration since the day of his accession. In 1847, when he manifested in good faith a desire to do right, the Romans baptized him a great man. Alas! no: he was simply an excellent man, desirous to act differently from his predecessors, and better than they, and to deserve some applause from Europe. In 1859 he passes for a violent reactionist, because events have discouraged his good intentions, and especially because Cardinal Antonelli, who has the mastery over him through fear, violently pulls him back. I do not think him detestable in the present, nor admirable in the past. I pity him for having loosened the bridle of his people without having a hand firm enough to rein them in seasonably. I pity him especially for his present infirmity, which allows more evil to be done in his name than he has done good.

"The ill success of all his enterprises, and three or four accidents which have happened, have implanted in the minds of the lower classes of Rome a singular prejudice. They imagine that the vicar of Jesus Christ is a *jettatore*, or that he has an evil eye. When he traverses the Corso in his carriage, the good women fall on their knees, but they laugh at him under their mantillas.

"The members of the secret societies impute to him, but for other reasons, all the misfortunes and all the servitudes of Italy. It is certain that the Italian question would be much simplified if there were no Pope at Rome; but the hatred of the Mazzinists against Pius IX. is censurable in so far as it is personal. They would inevitably kill him, if our soldiers were not there to defend him. This murder would be as unjust as that of Louis XVI., and not less useless. The guillotine would take away the life of an old man who is good; it would not kill the principle of the sacerdotal monarchy, which is evil.

"I have not asked an audience of Pius IX.; I have neither kissed his hand nor his toe; the only mark of attention which he has ever granted me is a few abusive lines at the head of the *Journal of Rome*. Nevertheless it is impossible for me not to defend him when he is accused in my presence.

"Put yourself in the place of this too illustrious and too unfortunate old man. After having been for nearly two years the favorite of public opinion and the lion of Europe, he has seen himself reduced to remove hastily from his Palace of the Quirinal. He has known at Gaëta and at Portici those impatient hours which sour the minds of exiles. A great principle, very ancient, and the legitimacy of which he does not question, was violated in his person. His counselors said to him unanimously: 'It is your fault; you have endangered the monarchy by your ideas of progress. The immobility of governments is the *sine qua non* condition of the stability of thrones; you will doubt this no longer if

you peruse the history of your predecessors.' He had had time to convert himself to this system, when Catholic armies reopened to him the road to Rome. Happy at seeing the principle saved, he swore to himself that he would no longer compromise anything, and would reign immutable according to the traditions of the Popes. But, lo! the foreigners, his deliverers, imposed upon him the condition of marching onward! What was to be done? He dared neither refuse nor promise everything. He hesitated a long time; then pledged himself against his will; then broke, for the interests of the future, the engagements which he had made for the interests of the present. Now he points at his people, the French, and himself. He knows that the nation suffers, but he allows himself to think that the misfortunes of the nation are indispensable to the safety of the church. The murmurs of his conscience are stifled by the souvenirs of 1848, of which he is reminded, and by the fear of revolution which is dinned in his ears. He therefore stops his eyes and ears, and prepares to die quietly between his enraged subjects and his dissatisfied protectors. All men without energy would conduct as he does, if they were in his place. It is not he whom we should condemn; it is weakness and old age."

(From the "Great Events of Unfulfilled Prophecy.")

POPERY AND MOHAMMEDANISM—THEIR HATRED TO THE GOSPEL, AND THEIR FINAL DOOM.

"The utter hostility of these two systems to the Gospel of Christ must be manifest to the most careless observer. We will not descend to minor points, such as the warlike and persecuting spirit which each has engendered, the low and groveling superstitions both have invented and circulated, the licentiousness, polygamy, and concubinage they have favored, together with numberless other abominations; we will only call your attention to the two great cardinal principles of the Gospel system which each of these have rendered null and void. These are the divinity and the atonement of Christ.

"The great distinguishing feature of the Gospel, and that which makes it differ from every other system which has ever been devised by man, is this: that the Son of God, the second person of the adorable Trinity, became incarnate for man, that he might offer up a sacrifice for sin which would be sufficient to satisfy divine justice, and procure pardon and acceptance for all who would believe in his name. This is the essence of the whole Gospel system—Christ and him crucified, the power of God unto salvation to every one that believeth.

"Now how do these two systems stand affected toward these doctrines, these foundation-stones of the Christian faith? Their positions toward Christianity are of utter hostility; for, first, Mohammedanism utterly sweeps away the divinity of our Lord, and reduces him to the rank of a mere prophet, *inferior* to the apostle of Mecca; and with the denial of this glorious truth, goes also the doctrine of his atonement, which has no place in the system of that impostor. The pilgrimages, and fastings, and prayers, which the Koran imposes, these are the foundations on which they build their hopes of acceptance with God. Is not this an utter opposition to the Gospel system?

"Next look at the Papal system. That does not indeed deny the divinity of Christ nor his atonement, but professes to believe both, and yet practically and virtually supersedes both; for if Christ be God and man, and, as the apostle declares, the 'one mediator between God and man,' what need of so many other mediators to intercede for spiritual blessings for us? In the Papal system, the invocation of the Virgin and the saints is made one of the most important duties of that religion. Their interposition in our

behalf is represented as necessary to salvation. Thus the work of our great High Priest, who ever liveth to make intercession for us, and who, the apostle says, (if any man sin,) 'is our advocate with the Father, and the propitiation for our sins'—his work is taken out of his hands and given to creatures, dead and in their graves, but whom that delusion has resuscitated to take away his honor and glory; and his atonement is equally nullified by their doctrine of good works, which they declare to be 'meritorious and effectual for the remission of sin.' Christianity, or the gospel system, teaches us that the blood of Christ *alone* cleanseth from all sin; that there is virtue and merit in nothing else to purify the soul from that polluting stain. It teaches that the divinity of Christ gave his atonement such infinite value that nothing *need be* and nothing *can be* added to it. Every other device, therefore, to obtain remission of sin, whether penance, or the invocation of the Virgin and the saints to secure their prayers for us, is at war with the sufficiency of that atonement which Christ offered, inasmuch as it implies a want of virtue in it which must be supplied from some other source; and this as *effectually* nullifies that great doctrine of the Christian system, as Mohammedanism does which *formally* denies it. Besides this antagonism of doctrine, which Popery and Mohammedanism have held against the teaching of the New Testament, both have claimed that temporal dominion over the nations of the earth which belongs alone to Christ. They have sought to make vassals of those whom they should have taught to call Christ King and Lord, instead of themselves; and this is still their spirit and constant aim, and will be to the end. Are not their systems, therefore, utterly irreconcilable with that of the Gospel, and with the honor, and glory, and sovereignty of Christ? What, therefore, can we expect their fate to be at his coming, but that of utter overthrow? Could Christ's kingdom be established over the whole earth, and his truth everywhere prevail, while two systems so diametrically at war with both were suffered to continue? Impossible. Wherefore the prophet says of one, 'The judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end;' and of the other, 'It shall be broken without hand,'—expressions both denoting overthrow by divine power."

FOREIGN FIELD.

HAYTI.

Object of writing— school books wanted— teachers available — mission prosperous— small-pox prevalent—missionary needs the prayers of Christians—is sick—assistants are faithful—the army is in part made up of Protestants—school commenced—hot weather against journeys— visitors—conversions— fete of the conception—President, army, etc.

The Rev. ARTHUR WARING, the missionary of the Board at Cape Haytien in Hayti, says:

"I trust you are in possession of my last communication, dated, I think, the 28th ult.

"My object in writing now, is more especially to hand you a list of the school and other books of which I stand so much in need. There are now *two young men*, capable and pious, who offer their services to conduct a school here, (at the Cape,) and I shall also give it as much of my personal attention as possible, in view of all my other duties connected with the various affairs of the mission, which was never more promising than now. The General now commanding at Dondon, has informed me that he will most heartily co-operate with me to establish a good *religious school* at that place.

"Fouquet, at Raphael, is actively engaged in the establishment of one at that place. But I cannot say everything

now, for I am much pressed for time, and will write you again. Send me *all* the books and things sent for, and more if you can, and as soon as possible, for they are much needed.

"I will, however, profit of this occasion to say that of late my Sunday evening preachings seem to be highly profitable, and I had never better hopes of the spiritual prosperity of this city. The vile calumnies of which I spoke to you are already *run down* and come to naught.

"The churches of Dondon and Raphael are highly prosperous, and the work is greatly progressing at the Grande Riviere and at many other points. The small-pox is however very bad here and in many other places. Fever has not yet commenced its ravages, but the heat is becoming excessive, and we expect to feel the effects of it as usual. I am expecting Cheri back from Hinche, where he has been laboring for some time past.

"My meetings go on regularly and have never ceased. The same is the case at all the stations. Darius has returned to his post, from a visit to Jacmel, at the Mole.

"The work which I am striving to do in Hayti is a difficult one indeed, and I need the prayers of all good Christians. This people know nothing but the things of time and sense.

"Lacrose is very faithful, and also Fouquet.

"I fail to get your gazette often, which I regret.

"Your most unworthy brother in Christ,

"ARTHUR WARING D'ESSEN."

In another letter, written since the foregoing, Mr. Waring says :

"I am at this moment laboring under an attack of violent catarrh, and I very much fear the fever, as I rarely or never escape an attack from it at this hot season of the year. I should have already gone to Plaisance, but for the daily expectation of a visit here from the believers of that place. I am also expecting another visit from Lacrose, who has been recently preaching again at Grande Riviere, Millo, Raphael, etc., with, as he tells me, the best effect. All the preaching here (the Cape) has been for some time by myself, and the Sunday night preaching is still effective by the blessing of God. Among many instances of deplorable infidelity, it is gratifying to find that many are truly faithful.

"I now see many very encouraging signs all around me, and I feel confident that the Lord Jesus Christ will never abandon his precious work of grace upon the hearts of this poor perishing people, which he has so remarkably and so auspiciously begun.

"The President has kept the regiment of Dondon near his person ever since the revolution, and has the utmost confidence in its officers and men. He is far indeed from being an enemy to it, as Soulouque was. We hear, however, that it now will soon be back; probably as an escort to the person of the President, who means to visit the north. You know, perhaps, that this regiment (Dondon) is mostly or altogether *Protestant*, and several of its number are *Christians*. In a political way all goes well.

"The foolish 'Fete Dieu' is just past, with all its unprofitable fasts, and mummeries, and idolatries, etc., but I almost hate to speak of it.

"I feel so unwell to-day, that I cannot write more at this time."

In a note just received, Mr. Waring says :

"I am happy to say, your valuable gazette has again reached me, with your Annual Report.

"The school at Raphael is already in successful operation, under the conduct of the Secretary of Fouquet, who seems to be very capable. You know already my intention to establish another at Dondon, and here at the Cape.

"I am at length on the point of setting out for Plaisance, Limbé, L'Accul, etc. But unhappily I am at the moment greatly menaced with fever. But I shall see in two or three days how it goes with

me. The excessive hot weather is against us, but nevertheless Lacrose has been again (very recently) preaching at Grande Riviere and at Millo, and also at Marmalade. He is faithful in all things, and Fouquet is very faithful. Indeed, the churches of Dondon and of Raphael are very steadfast; and I send you two letters as a proof that if some have fallen, all have by no means gone back.

"As you know, I am constantly visited by the members of the churches and others from Dondon and from Raphael; but I now have the happiness to add that quite a number from all the places I visited in my last journey through the interior have been to see me here—that is, from Marmalade, from Michel, from Grande Riviere, from Millo, etc. I hope to see in good time abundant fruits of that voyage. Some of them appear to be converted. I expect soon to administer the ordinances to several, if God will. The Roman Catholic mind is but poorly prepared to receive the Gospel.

"The 'fete' of the Cape is now on hand—that is, 'the Conception.' The care these people make of what they call their *religion*, is much less based in any real sentiment of piety, than in *a love of pleasure*. One who has not seen Roman Catholic communities, or studied attentively the system of the Papacy, cannot well know what it is nor what are its ruinous effects. I have many things to tell you about it, but I am disgusted to speak of it, and I always fear that you are more so to hear of it.

"All is well in a political way. The President did not come north, but sent the regiment of Dondon home, where it is now reposing awhile.

"The coffee crop is done, and will not commence until October or November: American provisions and goods in general are very scarce and dear. The Europeans profit more, but they die very much of fever, at this hot season of the year. I am not sure of being able to write next month. I am still wanting to go to the Mole, Port de Paix, etc. The revolution swallowed up the books you sent to Port au Prince for me. Always send books for me *to the Cape*."

IRELAND.

THE REV. DR. HEATHER.

The revival in Ireland still continues. It is extending its blessed influences in various directions, and seems to have wrought most happy results. The following letter from the Rev. Dr. Heather, of Dublin, shows that from certain quarters it has had to encounter much opposition, but that the opposition is subsiding.

The suggestion contained in the closing lines, to make a special effort in our country for Ireland, we hope will be noticed by our readers, and that we may hear from the friends of that island in such manner as to enable the Board to augment its labors there. Now is the time, as the writer says; and there are ministers and laymen enough in the country who rejoice in their relations to Ireland as the place of their birth or where their forefathers dwelt, and who have large amounts of wealth, who, if they choose to do it, could speedily furnish the requisite funds to plant evangelical missionaries in every Papal district, where now for want of means there are none. We trust we shall hear from some of them on this immensely important matter soon.

Missionary reports sent—revival continued—opposition counteracted—Romish priests sell charms against it, etc.

"Dublin, August 9, 1859.

"Rev. Dr. Fairchild.

"Dear Sir:—Herewith I forward to you for the 'Board of Direction,' monthly journals of Messrs. Smith, Bradshaw, and Liddy, three of your agents here,

which passed under the consideration of our committee and were regarded with satisfaction.

"I am happy to inform the 'Board' that the great work of awakening, conversion, and reformation in this island, as noticed in my last, still deepens and spreads. A growing conviction is entertained that while a considerable number of Romanists are awakened and savingly converted to God, the Protestantism of Ireland will be amazingly benefited by the happily increasing 'unity of the spirit in the bond of peace' which is taking hold of the right-headed and right-hearted ministers and people of all evangelical denominations, by the unmistakably clear, earnest, and effective annunciation of a *free*, *full*, and present salvation through the atonement of Christ Jesus, 'God manifest in the flesh,' to great multitudes of Protestants and many Romanists daily, by the 'wayside,' by the press, in the fields, in domiciles, in churches, in prayer-meetings, etc. etc.; while the articles in publications, the pulpit and platform observations antagonistic to this work, are gradually becoming less in number and in intensity of *animus*—by the great crowds who are weekly fleeing unto Jesus as the only refuge from the wrath to come, and by the many thousands who have already been brought into the glorious liberty of the Gospel of Christ.

"Many of the Popish priests are affording indications of the genuineness of this work, by the alarm it has occasioned to them in several places. Some of them openly mock at it. Some of them tax their ingenuity to ridicule, calumniate, and lie about it. And I am informed some of them are making money by it very fast, by selling holy water at one shilling for a small glass, and also a small box of pills for same amount, to preserve the *faithful* from the disease.

"So far the work shows to be of God, by the soberizing and christianizing effects which it displays in every place. I purpose to leave here to-morrow for the rural districts, and intend to spend some days there, taking notes, etc. and with the next journals will give you further information regarding it. Would it not be well that the Board would put forth an appeal to the Americans in aid of Ireland? *Now* is the *time*.

"Yours truly,

"D. D. HEATHER."

MR. SMYTH, MISSIONARY.

Revival in progress—ministers active—Romanists active—priests deceive the people—sell pills to operate against the revival, etc.

In a late report Mr. SMYTH says:

"I am happy to inform you that the revival of religion which I reported to you in my last, dated 30th of June, is progressing. In the parish of Arboe we have 26 souls that can set to their seal that the 'Son of man hath power upon earth to forgive sin.' And in the parish of Ballenderry we have an increased number of converts, to the amount of about 30; and in both parishes a vast number of seekers, so that we may say that the Word of God is mightily growing and prevailing.

"I have, at the request of many of the pious people in the townland of Ballymaguire, assisted in forming a weekly prayer-meeting, the object of which is to read the Scriptures and explain them, and to unite in prayer for the more abundant outpouring of the Holy Spirit upon ourselves, upon the church of God, and upon the world, that the kingdoms of this world may soon become 'the kingdom of our Lord and of his Christ,' and he shall reign for ever and ever.

"At the request of the Rev. David Mackay, Presbyterian minister of Albany, I assisted at one of his revival meetings on Tuesday, the 19th inst. I delivered a short lecture on the wrath of God: the scripture that I selected on that occasion was the first verse of the 38th Psalm. I was followed in speaking by Mr. Anderson, land steward to the Earl of Castle Stuart. The Rev. D. Mackay concluded the meeting. We had a large audience, who seemed to treasure up every word

spoken. The Presbyterian ministers of this country are coming manfully to the help of the Lord against irreligion, error, and superstition.

"The Roman Catholic priesthood never was so vigilant in this country as they are at the present time, for they find that they are fast losing ground. Many are turning from their errors, and embracing the truth as it is in Jesus. They tell their people that this is the time predicted in Scripture that the devil is to be let loose for a short time, and that when people are stricken down it is under the influence of the devil!—that every one who is converted to the Protestant faith has the devil in them! But that if the faithful apply to them they will give them a small bottle with some blessed stuff in it for one shilling, and if they keep it about them, it will preserve them from becoming apostates from the mother church. In other parishes it is a red rag they sell; and in others, a box of pills for the same purpose. Now we have in the parish of —— about 800 Roman Catholic families, averaging at about six in each family. The total population of this parish amounts to 4,800 souls; so you see what a nice sum the priest will obtain from these poor deluded people, supposing that they all buy his bottles. O that God of his mercy and goodness would pour his Holy Spirit upon these blind leaders of the blind, and convert them to the truth!"

NEWTOWN-HAMILTON—MR. J. MORRISON, MISSIONARY.

Revival in progress—meetings held—many persons attend—great changes occur—souls converted, etc.

Mr. Morrison writes:

"From Wednesday, May 1st, to Monday, the 6th, I walked 30 miles, visited 40 families, and held 4 meetings, at which about 200 persons attended. Three persons found peace with God. There is a great reformation in this place. Formerly it was the seat of Satan, but now they are turning to God.

"From Monday, the 6th, to the 11th, I walked 35 miles, visited many families, and distributed Tracts among the people. I held four meetings in the following places: Newtown, Ballymire, Armaghbrague, and Dead Man's Hill.

"A blessed change has taken place in this county since I first visited it. Formerly the people seemed indifferent to the things of God, and they looked on me with a kind of suspicion; but now they receive me with joy, and many are crying, 'What must I do to be saved?'

"From the 12th to 15th I held three meetings—one in the open air, when near 200 were present. In a protracted meeting 14 found peace with God. I also held a meeting at the Dabin—a new place. This was the stronghold of Satan. A public house was there, and all kinds of wickedness were committed and countenanced; but now the source of much of it—viz: the sale of ardent spirits—is given up. At the first meeting I held, about 100 were present, and two souls professed to find redemption in the blood of the Lamb.

"From Thursday, the 15th, to the 20th, I held five meetings, when 400 persons attended, and 20 souls found peace with God.

"On Tuesday, the 21st, I held a meeting at Ballybreagh, where 150 attended. There were more than 50 anxious souls present, many of whom were made very happy in God.

"From Wednesday, the 22d, to the 30th, I held nine meetings. On Sunday 12 persons found peace with God. Some Romanists have been brought from darkness to light. During the month I have seen 170 souls brought to the Savior."

On this report from Mr. Morrison, the Rev. Dr. Heather, the Secretary of the Committee at Dublin, writes the following brief note, viz:

"A very great work of awakening and hopeful conversion is blessedly spreading over this district, and a considerable number of Romanists have been brought to the knowledge of the truth as it is in Jesus."

CARANMORE—MR. J. LIDDY, MISSIONARY.

Extent of the field—meetings held—twelve young men assist the missionary—Romanists accessible—conversions, etc.

"The extent of my field in this district of labor is fourteen by twelve miles. I have traveled since my appointment about 2,295 miles for the purpose of visiting, reading the Scriptures in the dwellings of the people, and holding religious meetings. As the people in the country places live principally by agriculture, the population is consequently small; but in the town of C., and in some of the villages, there are a great many in a state of poverty and ungodliness. Over the whole district there is an urgent necessity for missionary effort, and some encouragement to labor.

"I have made about 2,448 visits, in the discharge of my duty, to about 300 families.

"I have held about 270 meetings, at which about 8,160 persons heard the story of the cross, numbers of whom I have heard inquire for the way of salvation, and some of whom have made profession of conversion to Christ. In one of these meetings, about ten months ago, there were *ten persons* seeking the Lord, *five* of whom received (I believe) the blessing of pardon, and subsequently appeared to be useful in the Lord's service. Three of them removed to another part of the country, but I trust they are still serving the Lord. Two more remain, and assist me generally in my work in that locality by holding prayer-meetings.

"There are at present *twelve* young men assisting me in my meetings in this field, who, when I came here, were ignorant of the way of salvation. Other young men attend my meetings whose salvation I earnestly desire and pray for.

"I have distributed carefully several hundreds of tracts, and also several copies of the Scriptures, that were thankfully received in general by the people.

"Of the families I have visited, a number belong to the Church of England and other Protestant churches; about 80 may be said to belong to no church, as they scarcely ever attend public worship and seldom hear the Gospel. A great many of these are beginning to attend my meetings regularly. About 70 other families are Roman Catholics. A few of these have left the Romish church, and I am sure others would follow their example, but for fear of persecution. Several persons told me with tears that they would leave their native land in order to escape from Popery, and a few have already done so.

"Of late I have had more access to Roman Catholics, as they are beginning to know me better, and my prospect for the future is much brighter than heretofore. One young person, a Romanist, while listening to me as I was telling of the willingness of Christ to receive sinners, exclaimed with much delight, 'I never heard such blessed news in my life!'

"Another, while I was exhorting the people to forsake their sins, wept much, and I understand has not gone to a priest since, although much persecuted for not going. A few others whom I visit frequently are almost determined to have done with Popery for ever.

"On the whole, whatever may be my difficulties, I feel thankful for so much success, and I am greatly encouraged, knowing that they that sow in tears shall reap in joy."

EVANGELICAL CHURCH OF LYONS.

Previous communications—malicious and vigorous efforts by Romanists to arrest the progress of the Gospel—slanderous stories invented and published—the funds of the Society for the Propagation of the Faith increased by them—enemies of the Gospel sent throughout Lyons to hunt up and annoy Protestants—the case of the I——'s—another case—the emissaries of Rome silenced—semi-annual circular—jubilee—additions to the church, etc.

"Lyons, 13th June, 1859.

"Rev. and Dear Sir:—I had the pleasure of addressing you about two months since, and hope my letter has reached you, as well as a couple of specimens of the weapons in use for some time since by the Romish antagonists of the Gospel against the feeble but I trust

faithful band of its professors in Lyons and surrounding stations. I allude to the little pamphlets I forwarded to you at the same time, another of which series I now dispatch to you by this mail. It is needless to add that the story it relates is a *complete invention in every one of its particulars*, whilst as respects the doctrines, questions, assertions, etc., foisted upon the tale, as well as the spirit which breathes through the entire production, I leave you to judge for yourself. There is at present an army on foot unfurling the banner of St. Francis de Sales, (appointed Roman Catholic Bishop of Geneva in 1602, and a zealous preacher against Calvinism,) an army such as would make any really Christian leader weep bitter tears even in heaven, were he to learn that his name and his banner were invoked and raised against the name and the banner of the Lord Jesus and his blessed Gospel.

"It appears these efforts have produced great results in favor of the revenues of the Society for propagating the Roman Catholic faith, whose seat is in Lyons, for they have been increased last year by more than two millions; the total amount raised being about *seven millions of francs!* This of course affords very great encouragement for the propagation of what they call *the faith*, and leads them more and more zealously to labor for the destruction of what we know to be the Gospel, and against which all disposable means of attack are set in array. But if the pecuniary success attending the aforesaid attacks is encouraging, the absence of spiritual success must be the reverse. The propagators of such calumnies and fables are unwittingly committing an anachronism. The times are more enlightened than they are aware of, especially in places where the Gospel light is, through mercy, not hid under a bushel, but kept shining bright and pure in the midst of surrounding darkness, and in the face of all who will open their eyes to see—and their number keeps increasing. Thus, if the spiritual progress of the Gospel is the cause by which antagonistic energies are roused and strengthened, we may expect a growing activity in their development. But we do not fear on this head, from the firm conviction that not only will not one of those whose hearts have been gained to Christ be made to turn back through calumnies thrown upon his Gospel and his disciples; but moreover that these calumnies themselves will serve to attract and enlighten others. Persecution of any kind and under any form has, directly or indirectly, always had this effect, through the power and mercy of Him who can bring good out of evil. 'The wicked worketh a deceitful work,' not merely as it regards others, but also and most particularly respecting *himself*. What he proposes to advance will ultimately fail, and, on the contrary, what he is laboring to subvert is often made by his own handiwork to flourish and to stand fast. 'Ye thought evil against me,' said Joseph to his brethren, 'but God meant it unto good, to bring to pass as it is this day, to save much people alive.'

"The Romish propaganda are now systematically sending their emissaries round through the city, inquiring after those who have left Popery, and when they have discovered their dwellings they visit them. Our friends I—— received a call from *two* of them a few days since, introducing themselves *as friends of the Bible*, and using the names of Luther and Calvin as if they respected them. It was not long, however, before the real purport of the visit came out. The mother of God, the mother church, the saints, confession, and all the rest of the catalogue, was brought forward. The Romish hierarchy was not forgotten. Where are your Bishops and your Archbishops? Our friends opened the 1st epistle of St. Peter, 5:1–4, and asked their interlocutors where were to be found in this or in any other passage of the New Testament the *titles*, the *power*, the *wealth*, the *palaces*, the *armies*, the *diplomacy*, the *cruelties*, of the Romish hierarchy? Where the *immaculate con-*

ception, infallibility, adoration of saints, etc., etc., etc. ? And when the judicious remarks and questions of I——, *the husband*, had silenced the aggressors, they turned against *the wife*, who being equally successful in her replies and questions, was met by the strange assertion (remarkably inconsistent on the part of those who seek and obtain the support and strength of their system chiefly from the female portion of society) that it was not for women to meddle with things of such a nature! 'So then,' rejoined our friend, 'so then, gentlemen, you are shutting up the way to heaven to us poor women; how then are we to get there, if we are not to know the way and walk in it? Is the blessed Mary the only woman in heaven, and how did she get to it?' Whereupon the *gentlemen* went away saying they (the I——'s) were *damned*, and pronouncing other blasphemies. I must add that I—— is a poor shoemaker, and that the *gentlemen* in the course of their conversation had intimated their willingness to relieve a family like his (they have several young children) but I—— and his wife replied that although poor, they had never as yet received nor asked for any assistance, and that they felt thankful they stood in need of none.

"Mrs. P——, a poor silk weaver, and a widow, was visited by a deputation of three gentlemen, (one with a decoration on his breast,) whose unexpected appearance in her little room almost frightened her. They presented themselves just like the before named two, with this difference, however, that not only they *spoke* of the Bible, but held, each of them, one in his hand. They reproached our friend with having left the church, and pronounced her being in a state of apostasy and perdition. Then followed the beginning of a dissertation on the excellencies of the church, but Mrs. P—— requested the gentlemen to save themselves the trouble of a development, saying that she was perfectly enlightened on the subject. 'It is not the church,' she added, 'to which I look for salvation, but to the Savior himself, our Lord Jesus Christ, the Son of God. His word is my light and my lamp, his sacrifice is my righteousness, pardon, and peace; his consolations are the comforts of my soul in my distress; his Spirit revives, sanctifies, and rejoices my heart and my spirit, and teaches me to understand the word I love to read and hear preached by his servants. And if I have no husband on earth, I have a Father in heaven, in whose house my Redeemer has prepared a place for me.'

"Having in this manner endeavored to show that she was 'ready always to give an answer to every man that asketh her a reason of the hope that is in her with meekness and fear,' the poor woman, as a happy Christian, now asked the gentlemen to say seriously and conscienciously whether they could pronounce her to be *damned*, as they had done just before? They said that they certainly had not often heard persons speak as she spoke, and they admitted that it would be well if everybody could manifest such good feeling; 'but the church,' they said, 'you have sinned against the church.' 'Well,' she rejoined, 'if the church contains the *saved* I certainly am of the church, the only true church, that has the Lord Christ himself for its head, and that teaches and promulgates those divine truths and doctrines by which, under the influence of the Spirit of God, these feelings have been and ever will be produced. And were I to find, in my wandering in the woods, a stranger kneeling or sitting by the side of no altar but the stump of a tree, offering up through Jesus the sacrifice of praise to God, that is, the fruit of his lips, giving thanks to his name, would it be possible for me to consider him otherwise than as a true member of the church of Christ? Alas how many such have been cruelly driven into woods, and forests, and caves of the earth, yea, even to the stake, *precisely because* they were of the true church and refused to be of the false!'

"In this simple manner the poor wid-

owed female did shut the mouths of her gainsayers, and wrung from them something like an avowal that she was *not* damned! Still they were not satisfied but announced a future visit, upon which she said: 'I am a poor widow, gaining my bread and supporting my children at the sweat of my brow: the time I have been spending in conversing with you I shall be obliged to make up for with difficulty; yet if you desire a conversation *to mutual edification* you will be welcome at any hour, whilst if you wish for *ecclesiastical* discussions, it would be useless and I must beg to be excused.' Thereupon the gentlemen left politely.

"We are preparing our half-yearly circular, which we hope soon to address to you. I may at present simply add that we had a very full and attentive audience at our jubilee service on the 29th May last, (the 300th anniversary of the 1st Synod of the French Protestant Church,) and that we had the privilege of receiving last Sunday eight new members at the Lord's table. You see, the labors of our antagonists are not permitted, through mercy, to diminish the work of God amongst us.

"Believe me, dear sir, very respectfully and affectionately in the Lord, yours,

"C. A. CORDES."

HOME FIELD.

SPANISH MISSION ON THE RIO GRANDE—MISS RANKIN.

The mission continued — an increased desire among the Mexicans for the Bible—many Bibles distributed—various reasons assigned for the desire for Bibles—Bibles published in New-York denounced—"holidays" more carefully observed than Sunday—the school now composed wholly of Mexicans—an excellent trait of character—orphans cared for —kindness of friends in the United States—the past difficult—trying, but not hopeless—an illustration—thieving broken up—picture of Mary, prayer to her—cross cut in the bark of shade-trees, etc.—hope of reform strongest in the case of children—the valley of the Rio Grande explored by a Methodist minister, etc. etc.

Miss MELINDA RANKIN still pursues her way without abatement of interest or change of purpose, and the mission under her charge is increasingly useful. Our readers will remember that she is stationed at Brownsville, Texas, on the Rio Grande, nearly opposite Matamoras, in Mexico. She labors among the Spanish-speaking population in distributing Bibles and religious books, besides conducting her seminary, in which she now has none as pupils but Mexican girls. Her report will be read with interest. She says:

"As another three months' labor has been performed in behalf of the Mexican population upon this frontier, I think it proper that I should make a communication of the fact, and also of the apparent success of my efforts. The work has been performed in reliance upon God's promises; and although 'the bread' which has been 'cast upon the waters' may be many days before it appears again, yet I believe the harvest sure.

"During the last three months an increasing interest has been manifested by the Mexicans for the Holy Scriptures, particularly in Mexico. I have found means for the judicious distribution of upwards of 90 Bibles and Testaments and 20,000 pages of tracts in that country, which is far more than I have been able to do during the several previous years in which I have been striving to get Bibles and religious evangelical reading into that benighted republic. I am aware there is a growing interest, but from what cause I cannot fully understand. I have endeavored to ascertain by making inquiries of those who have made the solicitations. In some instances they say:

"'The troops are all away from Matamoras, and they have no fears from the Government.'

"And others, that—

"'The priests have told them that the

Bible is a bad book, and they wish to read it, so as to judge for themselves.'

"Last week a merchant in Matamoras sent to me for a dozen Bibles, and three dollars to pay for them. Upon investigating the matter, I ascertained he was a Mexican of enlightened and liberal views—that he wanted the Bibles for gratuitous distribution in Monterey, to which place he was soon going, and gave as a reason—

"'That he wished to spite the priests, who had forbidden the people reading the Bible, telling them it was a false book.'

"I let him have the number he desired, hoping God's blessing might accompany them in enlightening the understandings of those who received them in those truths which are sufficient to save the soul. I never realized so powerfully the efficacy of God's word, as when I put it into the hands of these benighted Mexicans. I trust in the powerful influences of Him whose word it is, and believe it is going on the mission he designed it:

"'Even to open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison-house.' 'For thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.'

"It is truly painful to witness the manner in which these deluded people are held in bondage to the false doctrines of the Romish church. Not long since, I called upon a very respectable-appearing Mexican with some books. After an examination, he objected to them because they were published in New-York, saying that books published there were not of a pure Christianity, such as prevailed in Mexico. I admitted that they contained a very different kind of religion than was found in Mexico, yet very much superior, and prevailed on him to accept some to read and judge for himself, as I believed him fully capable. He presented a very true example of Mexican or Romish Christianity, as he was attending to his usual business on the Sabbath day. It appears to be a matter of no importance whether the Sabbath is kept holy, provided all the saint and feast days are observed.

"Not long since, so strict were these deluded people in regard to certain 'holy days' during the week, that all necessary work was abandoned, even to supplying the market, drawing water, etc.; but when the Sabbath came, it being an important saint's day, they had no scruples in attending a ball given in Matamoras in honor of the saint. The Roman Catholic religion, as exhibited in Mexico and on this frontier, is anything and everything but Bible religion; indeed, it is about as far removed from the precepts and commands of our Savior as it can be. Never was there a people more truly devoted to their religion than the Mexicans, and in their character are exhibited all its legitimate tendencies. That character is too well known to require a description.

"My school of Mexican children remains as usual, notwithstanding the excessive heat with which we are now oppressed. I have that which I have long desired—a school made up *entirely of Mexican pupils*. A large proportion are orphans of good parentage—intellectual and interesting as are to be found among that class of people. The fact of their being orphans gives me an opportunity of exerting a greater influence over them, as they are more entirely under my charge, and have fewer counteracting influences at home. One redeeming trait in Mexican character is manifested in their taking the children of deceased relatives, and taking kind care of them and availing themselves of any means presented for their improvement. The vicissitudes of Mexican life make orphan children quite numerous, and I am seeking out the most hopeful subjects and bringing them under my instruction. The pupils upon whom I most depend for future usefulness are of this class.

"Here it may not be improper to remark, that I would not have been able to

have accomplished what I have for these interesting children, but for assistance rendered me from abroad by friends to Mexican evangelization—readers of your Magazine, who have contributed small sums of money, by which I have supplied these pupils with books and furnished some articles of necessary clothing.

"A clergyman residing near Boston has annually sent me $10 for three years past, and a lady in the interior of New-York has also aided me considerably. Many more might be obtained and brought under Bible instruction, had I the means of furnishing them with a respectable outfit. An object of no inferior importance is presented to the people of God, to make some pecuniary sacrifice in aid of bringing these subjects of Papal bondage under the influence of a pure Christianity.

"To any who may be disposed to make an offering like this, permit me to say, I believe it will be acceptable to Him who is in a peculiar manner 'the helper of the fatherless.' A blessing in a two-fold sense will be secured to those who lend a helping hand in this work.

"Duties of the most arduous character are connected with the proper education of Mexican children; yet, notwithstanding, I have willingly assumed the important responsibilities, although it has been at the sacrifice of earthly comfort, and perhaps, it may be, of life. A martyr's spirit only is adequate to a vocation like this. The hope that I am permanently benefiting the youth under my charge, stimulates me in my onward course. Sometimes the fearful doubt crosses my mind, that possibly I may be training children, by cultivating the intellect, to become more efficient agents in the dissemination of the peculiar errors of the Roman Catholic religion. It is the sentiment, almost universally, with Protestants upon this frontier, that a Mexican can never be made anything but a Roman Catholic; but I have many reasons for believing differently. Many are the examples of other nations abandoning a false religion, who were as strongly wedded to their idolatrous customs as are the people of Mexico. There are localities in India and in several other heathen countries, where it was said, forty years ago, as is now said of Mexicans:

"'These people will never change their religion.'

"There, by missionary labors, Christian churches have been planted, and thousands have become the willing subjects of Christ's kingdom. God's word affords indisputable evidence that by proper instrumentalities, 'the wilderness and the solitary place shall be made glad, and the desert shall rejoice, and blossom as the rose.' I believe 'the Lord's hand is not shortened that it cannot save' even the blind votaries of the 'Man of Sin' in Mexico. Let those cavil with the word of God, and encourage Satan to believe his fortress impregnable, who dislike putting their hand to the arduous work of trying to bring these unfortunate people out of their spiritual bondage.

"Let the experiment be fairly tried, let the Mexican youth be brought under daily biblical instruction, and the precepts of Christ made to bear upon their pliant hearts, and who dare say that false systems may not be supplanted and an entire moral renovation take place? An experience for the greater part of seven years has convinced me that Mexicans are susceptible of moral cultivation and improvement. Let me mention one fact:

"It is frequently said by persons very well acquainted with Mexican character, that the disposition to theft is an inherent principle and cannot by any means be eradicated. From the very frequent examples of this kind, I very much feared that such might be the case. For the first two or three years of my labor among them, this disposition was manifested in my school in a very troublesome manner. Scarcely a day passed without annoyances of this kind. I could not even leave a key in my door, lest it might fall a prey to the 'slippery fingers' of Mexican children.

"By impressing on them a sense of the exceeding meanness of such acts, without resorting to any severe punishment, I have succeeded in eradicating the habit, so that

during three years past my school has been as free from that vice as any school of American children I ever taught. I have not a pupil whom I could not trust under any circumstances.

"Such is the self-respect which they have acquired, that a greater insult could not be offered them, than to suspect them of taking what does not belong to them. I firmly believe the peculiarities of Mexican character are less attributable to nature than to their religion. The blind veneration in which the Virgin Mary is held, I find a much greater obstacle to counteract than any natural vicious propensity.

"Some three months ago a little girl who had been to the convent brought into my school a card: upon one side of it was a beautiful picture of Mary, and upon the other was printed a prayer to her, comprising all the wants of soul and body, for time and eternity, without the mention of the name of Christ. I improved the opportunity, as I usually do, of showing my pupils the exceeding sinfulness of worshiping a human being, and for proof of what I said, I took them to the Bible and read to them such passages as were suitable, particularly the second commandment. The unreasonableness and sin of praying to Mary instead of God, seemed to be fully conceived by these girls, and I hoped a principl was established in all their minds which might be permanent.

"But in a few days I discovered one little girl had been operated upon by other influences. Upon my requesting her to recite a portion of Scripture, in which was said, 'thou shalt not make unto thee any graven image,' etc., she very positively refused, and her eyes, which were generally remarkable for their mildness, fairly flashed with anger. I however prevailed on her to comply with my request, inasmuch as she would not give me any reason for not doing so. She had been told not to repeat that commandment, because it impeached the propriety of praying to the Virgin.

"The errors of the Roman Catholic church are easily recognized by children, when properly pointed out. Early last year two children from Matamoras came into my school, and soon after their entrance, to make an exhibition of their piety, they cut small crosses on the bark of some shade-trees I had in my yard. I felt somewhat discontented at being set out with such signs of Popery, but I could not say anything directly against the 'cross,' and I only passed a censure for the probable injury the trees might sustain. An opportunity, however, was soon presented, by some of the children standing before the crosses and in a most devout manner repeating their prayers to them. I was not slow in telling them of the inconsistency of praying to such objects; but some said it was right, because their mothers taught them to kiss the cross and pray to it every morning. The majority, however, acknowledged that it was very sinful to believe the cross could hear and answer prayer.

"I find it much more easy to satisfy the minds of children than older persons. Often, in conversation with adults, the fact of their having been 'brought up' under that religion, is presented as an argument in favor of their adhering to it. One very intelligent Mexican lady said to me that she had knelt before pictures, and walked on her knees on pavements until her knees had become completely callous. I asked her if she thought such practices essential to her salvation? She said she did not know, but she was taught so; and that was all she could say in defense of such inconsistencies. The case brought to my mind a strong sense of the vast importance of early instruction, and of the truth of the Scripture, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"Our great hope in Mexican evangelization is in the proper education of the children. A highly intelligent minister of the Methodist church has been recently exploring the Rio Grande valley, for the purpose of ascertaining its spiritual wants, and of the most proper means to be brought into operation for its religious improvement. After some time spent in investigations, his conclusions were, that the most that could be done at present, was by the religious education of the young, and the

circulation of evangelical literature. Measures will soon be taken by this denomination for supplying some of the most important points up the river with suitable agencies. A vast field of missionary labor presents itself to the eye of the Bible-believing Christian. However difficult the work may appear to human view, faith already plants the standard of victory upon the scene of conflict.

"With 'the sword of the Spirit, which is the word of God,' the humblest missionary may be enabled to effect something towards the accomplishment of this mighty object. Papal idolatry and superstition is yet to be supplanted in Mexico, and the pure Gospel of Christ will yet be reared over its broken altars. Although seen in the distance, the prospect encourages me on in scattering the seed of divine truth, believing a harvest will yet be gathered, although it may be over my grave."

IRISH MISSION IN ST. LOUIS, MO.

Industrial schools well attended—three in operation—visiting better systematized—wretchedness among the inmates of tenant houses—many families in one building—the Scriptures read to them by the missionary—some glad to see him—others receive him rudely—the Bible a rare book among poor Papal families—a striking case of violence—various interesting incidents—a child refused burial service without pay, etc.—a Jew forced to receive the sacrament, etc. etc.

Mr. Thomas C. Thompson, who labors for the Board in St. Louis, Missouri, is doing a good work. Let Protestants read his report. It will show the great necessity of labors in behalf of the benighted Papists. He says:

"During the past month there was a fair attendance at the Industrial Schools. Many of our teachers are for leaving during the summer. We will manage, however, I hope, to keep up the interest and renew it again with greater vigor in the fall. Our third school, that used to meet at the mound, now meets at Sturgeon Market—a place much more appropriate, as many object to having the schools at any church. I tried to get the public-school rooms, but found the managers had decided to allow them to be used only for their own exclusive purpose. Biddle and Sturgeon Markets are quite the best localities in the place. We hope also to get Soulard Market, south, for another school in the fall.

"The past month I tried to visit more systematically than I was able to do heretofore. I had visited before, (gathering children for the first school,) but not satisfactorily. I find a great deal of wretchedness and filthiness. Six families, living in one building, were rather surprised at my visit. I talked to them separately, seemingly to little purpose, but before I left the building they were much interested. The best family had a Bible, the only one in the place, and this was left unread and uncared for by all but one individual, who seemed to have profited by the reading of it. I read and got all I could to come and hear. I also prayed with them.

"A family who sent their little daughter to the school, was glad to see me; and though surrounded by some who were unfriendly to my operations, still they were glad to hear me read and talk. I begged one individual not to interfere but come and hear; also, that I would do them no harm, but explain what I meant.

"Another family wished me to get them a Bible, which I did. They send their children to our school. I find that it is a rare thing to find the Bible in any form among these people. They are taught that to them it is a 'sealed book,' and that the *prayer-book* is sufficient. I sometimes read out of a prayer-book, and thus get access to persons that will not hear or have the Bible.

"A man whom I have often visited said he wanted no more said about religion—that is was causing more trouble than anything else. His little girls have been going to the school. He wielded a knife in his hand and told me to leave, but I did not move. He soon cooled again and we parted friendly, I expecting to call again.

"Another was much interested while I talked to him about how to obtain forgiveness of sin. He took the tract called 'The Bible,' and was truly grateful. I called likewise on his wife.

"A family near the Roman Catholic college took much interest in conversing on the nature of religion. They believed that it was not *fear* but *love* that moved the Christian to action. I tried to explain to them how God justifies us sinners. They want me to call again.

"Another man, whom I have visited several times, allowed me to pray with and read to his family. He closed the door, not wishing his Roman Catholic neighbors to know. His little son comes to Sabbath-school. He has been to church, and wants me to call and take him where I go. I find more interest manifested where I have been before. Some families which I visited to-day received me with seeming gratitude. I have never said anything about their church, but tried to point them to the Savior. These efforts have always been blessed when put forth in his strength.

"A man who had been unwell some time, asked me to read to him out of his prayer-book. I read the 51st Psalm, and it seemed to suit his case. He was somewhat satisfied that nothing but a broken and contrite heart would suffice, and that *Mary* and the *saints* could not save.

"A woman, whose child died, went to the priest to have it buried. He told her she could bury it as best she could—that if she could *not pay*, he would not do it. I reasoned with her on the nature of such religion; still she could not see but that he was right, as *the church required payment!!*

"A Protestant lady had to leave the 'Sisters'' hospital here, on account of the annoyance she suffered in order to have her become a Roman Catholic before she recovered.

"Another refused in her dying moments to receive the sacrament from the priest, who was requested by a friend to leave the room.

"A Jew was forced to receive the sacrament from the priest, and the Sisters refused to give him up to his friends."

MISSION SCHOOL IN NEW-YORK CITY.

The Mission School for the benefit of poor and neglected children of Irish Roman Catholic parents, in 43d-street, near the 10th Avenue, is still continued and is useful. The migratory habits of the parents, (for they dwell in one place usually but a short time,) and the hostility of the Papal priesthood to evangelical instruction and diffusion of scriptural truth, occasion fluctuations in the numbers of pupils who attend.

Upon the re-opening of the school in the latter part of May last, there was found a considerable decline in the numbers in attendance. By perseverance in the discharge of duty, the numbers increased encouragingly.

Of the school, the Instructress who was employed to conduct it, in her report at the close of one month's labor, said:

"I am happy to inform you that our mission day-school has so much increased as to surpass even the most ardent expectation. Not only every week, but every day has brought some augmentation to our numbers. We have now enrolled upon our books the names of ninety-six children, and generally a daily attendance of between *seventy* and *eighty*.

"Your missionary has been chiefly instrumental in obtaining these numbers, while I endeavor to keep up the advancing state of the school by faithfulness to the pupils in school-hours, and by visiting the absent and sick in the evenings.

"Another gratifying feature in the case of the school, is the improvement in the appearance and manners of the children. We now have pupils more advanced in size and years than at the beginning, and consequently more able to treasure up and appreciate the Divine truths that

are imparted to them from time to time.

"I would here acknowledge with sincere gratitude a donation of 40 'Scripture Lessons' for the use of our school, by Mrs. Fitch, of the 43d-street Baptist church. How many kind ladies might go and do likewise!

"The increase of our numbers has given great encouragement to the Christian ladies who have kindly taken the oversight of the Industrial department of the school, in which they spend a portion of each day in the week.

"Our Sabbath-school has also advanced."

In a subsequent report, under date of August 27th, 1859, the Instructress of the day-school says:

"During the quarter which closed on the 24th of August, the average attendance was between 60 and 70.

"In the early part of last spring, a public school was opened in 44th-street: also a school in 42d-street, under the charge of the 'Sisters of Charity.' A number of those who attended the school while under the charge of Miss Brewster, have gone to one or other of the schools just named. I might state that the attendance during the last month has been about *eighty*.

"The school has frequently been disturbed by persons standing at the door and uttering improper language, for the purpose of annoying teacher and children. I have been on several occasions under the necessity of sending for a policeman, to remove those who had evidently come for the purpose of disturbing the school.

"During the first two months the Sabbath-school averaged about 60 scholars; but owing to the absence of the Superintendent and some of the teachers, the number has greatly decreased during the last month."

IRISH MISSION IN CONNECTICUT.

Increased hostility of Romanists—missionary denounced by the priest from the altar—Papists hopeful as to the United States and England—books read—violent scene at a Romish chapel—another case of violence—still another—the craft in danger—some hopeful prospects, etc.

Mr. Young writes:—

"I now send you my report for the month that is about to close.

"Things have taken quite a change since my last report. There has been more hostility against the truth by the Romanists than usual. In almost every house I have met with insults and opposition from the more bigoted Romanist, especially in and around Fairfield.

"I was first at a loss to find out the cause of this unusual and open hostility against the reading of the Bible; but I soon discovered that the priests had denounced me and our tracts from the Romish altar—for that is the place where he can more effectually instill into the minds of his hearers that enmity against Protestants and Protestant missionaries. They were somewhat cast down while the Pope was in danger; but as they think that he is out of the difficulty, they are beginning to boast that they will regain their ancient power, and will be able to gain possession of these United States and Protestant England, and drive out all the heretics. This has been expressed to me by some of them. And the greater part of the Lord's day has been employed by them in reading newspapers on that subject, and drinking bad rum, and gambling. Some of the more respectable Roman Catholics are ashamed of their conduct, but the priests think well of it; for they care little for their conduct, so that they do not read the Bible or hear it read. They make every effort to keep their hold on the minds of their poor deluded votaries.

"A great many of the Romish people cannot read, and such as can, have placed in their hands corrupt books, such as the '*Glories of Mary*,' etc. I was obliged to carry with me a copy of their own translation of the Bible; but even that they were afraid to have read to them; for the priests and bishops know well that if their people would read it they would

soon turn away from their church. Rome never can be friendly to any translation of the Scriptures, because it is obvious that her condemnation is written therein. She would be as willing to burn and destroy it now as she was in the dark ages; but the people feel that it would not do now, especially in this enlightened country. Rome is properly styled in the Scriptures the 'destroyer.'

"I will give you a faint idea of priestly influence over the people in this place after they had denounced me from the altar. A short time after, I called on a family residing near the Romish chapel. As I was about to enter the door I heard a voice from within, in accents of the most dreadful imprecations and scurrilous language, to begone. As I was about to turn away, two young men came up and demanded my business there; when told, one of them cursed me in the name of his gods, and the Society for sending me; I observed by his manner, for all his nerves seemed to be agitated, that his appearance indicated something desperate, while at the same time he made use of some dreadful language; and as I was going away, he made the remark that I ought to be shot.

"In another place where I went a woman slammed the door against me. The next place I called they were more civil, and invited me in, where I conversed more freely on the subject of religion, but they refused to hear the Bible read. I generally bring with me a copy of the Douay Testament; but that they will not hear, although commended to be read by their popes and bishops. I was invited by a lady to call and converse with her servants, who were Romanists, but one of them, being more bigoted than the rest, would not allow them to hear me, but kept yelling and making a noise so as to prevent them from hearing what I said.

"I mentioned above one reason for all this opposition. But there is another cause. When men see their craft in danger they will make the last desperate effort to regain their hold of those that are about to leave them. Some short time since a young man, a son of one of the most bigoted Romanists, renounced the errors of the Romish church and has been attending an evangelical one; and there is a young woman also who has left the Papacy, who has been the subject of their persecution; and some others have been obliged to leave home and seek shelter from the wrath of these bigoted parents and friends.

"One woman, a Romanist, whom I have been visiting for some time, and who calls on me occasionally to hear the Bible read, has offered to go to a Protestant church. She expresses great delight in hearing the Bible read; she is intelligent and can read; she is also interested in the conversion of her mother, who is still in the Romish communion. I trust that our labor will not be in vain. We must sow the seed, rain or shine, and who can tell which will prosper, this or that?

"I have had a great deal of controversy on religious subjects this month with Romanists especially, by the wayside and in the field with men at their work. Some have received the truth, while others oppose it; and one man is beginning to inquire the way of salvation, and is waiting an opportunity to call on me, when he will, as he says, have a better time to hear me instruct him. He says that some of his neighbors interfere with him for speaking with me or hearing me.

"I called on another family, whom I supplied with a copy of the New Testament. After reading a portion of it for them, I urged them to send their children to a Protestant Sabbath-school. They said they had no objection, but they were afraid of their neighbors, who would tell the priest and have them exposed from the altar.

"I have traveled upwards of 25 miles, and have called on and addressed 178 families, giving them such religious instruction as I could.

"I have distributed to Romanists and

others 349 pages of the Society's tracts. I have read the Scriptures on 26 occasions, and have supplied one Romish family with a copy of the New Testament, and have obtained one subscriber for the Magazine.

"I have visited in Fairfield, Southport, and Westport, and have given several addresses in the different churches relating to the Society's work."

GERMAN MISSION IN UTICA, N. Y.

Missionary labor commenced—families visited—tracts distributed—meetings for prayer and reading the Scriptures—French and Irish Romanists cared for—an additional report—one willing to die for "God and his mother," etc.

The Board, some time since, at the request of friends of the cause residing in that city, commenced a mission among the German Roman Catholics in Utica, in this State. Mr. H. Leuzinger, the missionary appointed, is a young man who is prosecuting his studies with a view to the Gospel ministry. He devotes part of his time to missionary labors, under the superintendence of a committee resident in the place. In his report he says :

"Though I cannot report to you that I have accomplished great things, yet I feel that this labor is in accordance with the will of God. I have labored during one month, and I must confess that the beginning of such a work is very difficult and very often discouraging. But I feel that the cause is worthy of the toil and self-denial connected with it, and I have assurance that the service will not be in vain.

"I have visited thus far 28 German Roman Catholic families, 8 French Roman Catholic families, and about 25 Irish Roman Catholic families. The most of them I have visited several times, and conversed with them on religious subjects. On the 17th inst. I received your package of tracts, and have already distributed about 400 pages of them. But I must remark that my labors are not exclusively devoted to Germans. There are here some French families for whom I labor, with desire that they may be brought out of their darkness into the light of the Gospel. There are also some Irish, though very few, who are willing to read tracts. I have supplied two French families with Bibles: of one of them the lady only is Roman Catholic. She at first said she would not change her religion, but afterwards promised to attend Protestant church. I have in my Sunday-school class two Roman Catholic boys. Others have promised to attend. I have endeavored to establish a prayer-meeting. I have held two, at which a few Romanists and about as many Protestants were present. Some say they would like to have or attend prayer-meetings as soon as the evenings shall be longer."

The missionary here gives an account of his conversations with some of the persons for whose spiritual benefit he labors, from which it is apparent that Romanism is in Utica the same demoralizing and ruinous power that it is elsewhere, and that great efforts should be made by evangelical Christians to rescue all from its influence. We subjoin a few additional paragraphs from a more recent letter received from Mr. Leuzinger, which will be read, we think, with interest:

"The month past having been vacation season, I had a little more time to spend in my missionary labors, and it is my earnest and daily prayer that God may bless me in them. I have held religious conversations with 73 persons: the greater part of them were with Roman Catholics.

"The number of pages of tracts distributed is about 1,176. Those of No. 5 you sent me are nearly all scattered. If I shall continue in this labor, I hope that

you will send me some more of them, and also some in English.

"Meetings for prayer and reading the Scripture I hold regularly on Sunday and Wednesday evenings. The attendance is small, but they are now increasing in interest.

"There are some six families, Roman Catholics, whom I visit very frequently. Some are convinced of the errors of the Romish church; but it remains to point them to the Savior, and to convince them that they must have a personal interest in him."

The missionary recites, in the closing part of his report, a variety of incidents illustrative of his reception by families and individuals, and of the moral and religious sentiments which are held at least by some. We submit the following:

"There was one with whom I conversed: I told her of the necessity of searching the Scriptures, that we might know and do the will of God, and love him. She said:

"'I love God and his mother. If God wanted me to die for him and for his mother, I would even leave my children, and I would die for God and his mother.'

"I reminded her of St. Peter's resolution, who also expressed his willingness to die with the Savior, and recommended her to read the New Testament. She said:

"'The New Testament is but a dream; the Old Testament is a book.'

"I told her that in the Old Testament a Messiah is promised to us, and the New Testament shows us that he has come already, and in this sense the New Testament is the fulfilling of the Old."

FRENCH MISSION IN VERMONT.

The following paragraphs from a report of a missionary of the Board, will show some of the trials and incidents of missionary life. Perhaps few imagine the number and the severity of the trials to which some of our laborers are subjected. The missionary says:

"Since I wrote to you I have visited again the town of B——, and I am happy to say that in visiting the French population of that place, I met with a man who was formerly very hostile to me, but now is very different. As soon as he had learned that I was in the town he came to see me, and told me that for this time he was glad to see me.

"'Well,' said I, 'what is the reason?' He replied:

"'O, sir, God has touched my heart of stone. I have been for a long time your greatest enemy, as also of my dear wife —seeing that I so often forbade her to go to hear you preach the gospel of our Lord Jesus Christ. But I acknowledge to-day that my past life has been so bad that it is not difficult for me to see why all your good preachings and prayers produced so little effect upon me.

"'It is true that I have been to your meetings many times, but I declare that I went there only to laugh at you. You can recollect, yourself, if you try, when you saw me sit down on the wrong side of the seat during all the meeting-time, my hat on my head, my pipe in my mouth, and my face full of mimicry. I have done all that in order to discourage you; but to-day I see my errors, and you are again with us; and, for me, I feel that I have done very wrong. O yes; when I was a vile wretch, blaspheming his holy name, forgetting there was a God above me, even then the Lord had pity, and sent his servant to my very door with the offers of mercy and love.

"'But in my great affliction, I can say that I am exceedingly glad to see you to-day, but I would have been especially glad if you had been here last week. O, how we have had need of you!'

"'What is the matter?' said I.

"'The Lord,' he replied, 'gave and the Lord hath taken away, blessed be the name of the Lord. My dear wife is no more. During the past month she was subjected to a bleeding of the lungs, and last week she died very suddenly.'

"After a long conversation with him on religious subjects, he asked me to preach a funeral sermon for his wife, which I did, and during the service he

appeared to me very well. It was a season of deep interest and solemnity for him, and also for all those who were present.

"After the service he thanked me very much for my goodness, and, in the presence of all the people, he told me that nothing in the world seemed to him so important as to become a Christian."

MISCELLANEOUS.

A PLEA FOR THE SPANISH POPULATION.

"Rev. E. R. Fairchild, D. D.
" Sec'y of the A. & F. C. Union.

"Dear Sir:—There are some forty millions of people on this globe speaking Spanish, or under the influence of Spanish rule.

"In France there are some thirty-five millions. In Great Britain some twenty millions. In the United States, perhaps, thirty millions. So we see that the Spanish race is one of great importance.

"But who are this people? The descendants of the Carthagenean, Roman, Moor, Jew, etc. What are their religious tenets? They are Roman Catholics. What are their tenets? Do they allow the Bible to be perused? Do their priests show themselves men of pure moral lives? Do they encourage the general diffusion of intelligence? Do they inculcate the pure principles of Christianity? rather, do they not contend that their dogmas are not to be questioned—that they are the only true articles of faith?

"What are we Protestants? Are we not professedly the Reformers of the Church of Rome? Do we believe what we profess—that without the Bible and the practice of pure Christian virtues there is but small chance of entering heaven? We cannot say that there are no good Christians among the Roman Catholics; but we must say, if we are Reformers, that we should try to reform Romanists as to their present modes of thinking, or that there is no need of reform among them—that we are wrong, not they.

"The question then arises, how are we Protestants to come at the Roman Catholic mind of the world, and what is the best course to pursue?

"Some say, send them missionaries; but do such reflect or know whether missionaries would be received? Let us look at this a moment. In Roman Catholic countries the laws, public sentiment, education, *interest*, etc. are all on the side of Rome, and all these have for centuries been used to teach them that we Protestants are all wrong, and therefore they are not just the people to care to see *heretics* among them as teachers. Their priests and other interested parties could easily excite the fanaticism of each person against these intruders—mischief-makers, as they would call them. In nearly all Spanish countries no books are admitted that question the Roman Catholic forms of religion; and the consequence is, that they have all been taught that we Protestants are the worst sort of people, and that *no hope* of heaven is open to us. How, then, expect missionaries to be acceptable among them?

"What then *is* to be done? Let me suggest that a *true and safe* course is to send them only teachers, and that these confine themselves exclusively to teaching the youth, hoping thus by degrees, through the children, to win their way to the parents: but to do this, Protestantism should be kept entirely out of sight; but the teachers should by their lives teach and illustrate pure Christianity, and thus show that they are different men from their native teachers, and by degrees they would be sought after as teachers of more aged people.

"We in these Protestant countries know but little of Spanish mind, or of their history, ways of thought, or wants of the Spanish people, or of the best way

of meeting these wants. Now supposing your Society should seek out one of the brightest minds to be found in any of our colleges, and that you should support him *well*, and let him give his whole mind, time, and thoughts to acquiring not only the Spanish language, but a familiarity with Spanish literature, Spanish modes of thought, their history, their colonial laws—in short, making himself a Spaniard in thought and feeling. To complete this, let him visit Cuba, South America, or better still, Spain: in this way he would see their wants and the best way of reaching them. And then let him return home and put his thoughts before the Christian mind of Protestant countries, and then efforts might be used with a prospect of success and in the most economical way in men and money. Such facts and plans once placed before the Protestant world, I feel sure there would be no want of interest, or of means, or of men, to engage in behalf of this mass of people. The want of this information makes Protestants now feel that to enter these Spanish lands is too mighty a work to grapple with. In fact, most feel that these countries are 'sealed' ones and beyond their reach, which feeling would soon be found to be a wonderful mistake, as the throwing open of New-Granada by her own people is now showing.

"To accomplish the mission, you want a man of the spirit of Luther, Clarkson, Wilberforce, or such like, who would give up their whole life and thought to this work. What more noble work is to be entered upon? I envy the man that may rightly start on such a work. If once started, those efforts made against Romanism at detached points would be as nothing. Then all South America, Cuba, Mexico, etc. would become the fields of operation.

"South America is supposed to have some seventeen millions, the Spanish West Indies some two to three millions, Spain some fifteen to sixteen millions, and their colonies in the East Indies, Africa, etc. some five millions of souls. What a field! Look back to Spanish history, and see what Spain did on this continent in her early days in the way of civilizing, christianizing, and settling their colonies, See their fine churches, convents, colleges, etc. at all points. Now, once more rouse up this their spirit or this mass of mind, and put it upon the right track, what might it not accomplish?

"To accomplish this we surely should be willing to take the necessary steps to inform ourselves of the way to do it, and not, by making wrong moves, bar up the way against success.

"I have spent some ten years of commercial life among this Spanish race, but such sort of experience is not the best to found missionary operations upon. No; we want an *apostle to the Spanish race*, that can direct judiciously such efforts. Let your Society, the AMERICAN AND FOREIGN CHRISTIAN UNION, but enter this field in this manner, and I predict that its usefulness ere long would be looked upon as superior to that of any other Society in this world.

"Sectarianism is now doing much harm to missionary effort in all parts of the world, in leading untaught minds to feel that they may as well stick to their old religion, as to be mystified by the foreign missionaries insisting, the one that Episcopacy, or Presbyterianism, or Roman Catholicism, or the like, is the only true way.

"True Christianity, and that *alone*, supported by the sacrificing spirit of a Paul or a Luther, is the only thing that can reach effectively such minds. The life often goes further in this matter than preaching.

"These are some of the results of my thinking, growing out of my observations during nearly thirty years' wanderings throughout the four quarters of the globe. If you, on reflection, agree with me, pray try and carry the same out, or get others to help you do so.

J. S. A."

REV. C. CHINIQUY.

The Democrat, the "official paper of the city and post-office" of Kankakee, Illinois, under date of the 31st of August last, contains the following letter in relation to the Rev. Mr. Chiniquy, which it copies from the *Middleport Press*. The letter, as we learn from a private source, is the production of a clergyman resident at Middleport, and it is worthy of all confidence.

The readers of the Magazine will remember, we trust, that a committee has been appointed to receive funds in aid of the colony at Kankakee, and that Mr. Paillard, of No. 21 Maiden Lane, in this city, is the treasurer. Funds for "Father Chiniquy" may also be sent to this office, 156 Chambers-street.

The writer says :—

"The people of Middleport were favored with an opportunity of listening to this distinguished man on Monday evening. His address consisted in an exposition of his present faith as a convert from Romanism to the Gospel, and a statement of the causes which had led him and the people of St. Anne to their present position. No honest, earnest mind could have heard the simple but thrilling narrative of the speaker, without feeling all the better impulses of their nature stirred to their utmost depths, in view of the principles involved in this struggle with the power of the Roman Church — principles that contain the very essence of Protestantism, and commend themselves to every American heart.

"The same heroic firmness, the same courageous and honest pursuit after truth that distinguished the immortal Luther in his apparently single-handed conflict with the spiritual and temporal power of the world, are reproduced in the past and present course of this French Canadian priest, who in our immediate neighborhood has obtained for truth and freedom as glorious a victory as ever brightened the pages of history; and it is a matter of regret that the man and his cause have not received more aid from American Protestants, especially as many of the people of St. Anne are suffering great destitution, and the exertions of Father Chiniquy to supply their more pressing wants, together with the harrassing persecutions to which he has been subject, have reduced him to poverty.

"On Tuesday morning he addressed the French Canadians of this village and its vicinity, in their own language, and distributed copies of the New Testament, which were eagerly received, and there is a general forsaking of Romanism for the faith of the Gospel as expounded by Father Chiniquy. c."

It gives us great pleasure to state that since the foregoing was given to our printer and put into type, we have received most interesting letters from various persons in the vicinity of Kankakee City, and of St. Anne's, touching the Rev. Mr. Chiniquy and the colonists associated with him. But we are afflicted by a sense of his and their sufferings, arising from the failure of the crops for two years past, and the persecutions to which they are subjected for the Gospel's sake. We earnestly hope that philanthropists and friends of evangelical truth will lose no time in furnishing the needed aid, that the work begun so auspiciously among the Canadian French population may be carried on, till the multitudes now under the dominion of the "Man of Sin" are brought into the glorious light and liberty of the Gospel of Christ.

The following minute of a meeting of the colonists, on the 3d day of September last, throws much light on the state of the colony, and the direction in which things among them are moving. Here it is :—

"At a meeting of the Christian Catholics of St. Anne, Kankakee County, State of Illinois, held at the Town Hall on September 3d, 1859, the following resolutions were proposed and unanimously adopted:

"1st.—Proposed by Augustine Faucher; Seconded by Stanislas Gagné:

"That we bless the Divine Providence for leading us to a knowledge of the superstitions and abominable errors of the Roman church, and we publicly thank the Lord for granting unto us grace to break the chains which the Popes and Bishops of Rome have forged for the thraldom and shame of humanity.

"2d.—Proposed by Francis Ducloss; Seconded by Joseph Brasso:

"That the 3d day of September, which is the anniversary of our separation from the Roman church, be perpetually celebrated by us and our children, as it is on this blessed day that we have, three years ago, ceased to be the slaves of men, to become the disciples of Christ; and that the true light of the Gospel commenced dissipating the profound darkness in which Popery had shrouded us.

"3d.—Proposed by Magloire Desmarteau; Seconded by Louis Montbleau:

"That, whereas, the Roman bishop of Chicago, named O'Regan, through the means of three of his priests, on the 3d day of September, 1856, has acknowledged publicly that we were separated from him and his church: we hope that neither he nor his successors will in future pretend to exercise among us the rights they could claim when in our blindness we supposed them to be the successors of the apostles, and placed confidence in their usurpated authority.

"4th.—Proposed by Alexis Blanchet; Seconded by Joseph Allard:

"That, whereas we have the privilege of living under the protection of the glorious flag of the United States, we desire more than ever to enjoy the rights connected with that privilege: and to regulate our affairs ourselves, as Christians and as citizens, we appoint Rev. Charles Chiniquy, Louis Mercier, Anselme Robillard, Joseph Martin, Michael Drolet, Abraham Peltier, Moise Langelier, Thomas Sarles, Achilles Chiniquy, Michael Allaire, to act as Church Trustees for our congregation of the Christian Catholics of St. Anne, Kankakee County, State of Illinois.

"Signed, Louis Mercier, Pres't.
George Gauthier, Sec'y."

LONDON PROTESTANT ALLIANCE.

We have received the Eighth Annual Report of the London "Protestant Alliance," which was presented at the annual meeting, July 19th, 1859.

The Association is small, though spirited, and is doing what it can to arouse the Protestant feeling of the nation, and to arrest the progress of Romanism through the realm.

It is composed of persons of various political opinions, and holding different views of church matters.

The total receipts of the treasury during the year are put down at £935 14s. 10d.—scarcely $4,700 of our currency. It is, however, an *advance* of £343, or about $1,700 of our money, upon the receipts of the preceding year, which shows an increase of interest in the objects sought, and affords encouragement in respect to future operations.

The following statement of the object of the Alliance, which we take from the Report, not only discloses the nature of its labors, but suggests a variety of things which it were well if American citizens would take upon themselves to do, touching Romanism and our own country, and also our citizens when abroad.

The Report states the object of the Alliance to be,—

"To maintain and defend, against all the encroachments of Popery, the Scriptural doctrines of the Reformation and the principles of religious liberty, as the best security, under God, for the temporal and spiritual welfare of this kingdom.

"And for this purpose—

"'To awaken British Christians of various classes, and of different opinions on politics and Church government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional

privileges, to regard the interests of Protestantism as the paramount object of their concern; keeping minor and merely political differences in subordination to this great end.

"'To unite the Protestants of the Empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years should be discontinued. In this demand would be included all endowments of Popery, in every form and of every kind, drawn from the public revenues,—the concession of rank and precedence to Romish ecclesiastics,—and the allowance of conventual establishments not subject to the inspection and control of the law.

"'To extend, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel. And to seek to call forth the influence of the British Government to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship, and of burying their dead according to their own rites,—and above all, freedom in the use and circulation of the Word of God.'"

CHRISTIAN HELPERS ASSOCIATION.

The "CHRISTIAN HELPERS" is an association of ladies in this city, composed of members of different evangelical churches, whose object is to co-operate with the Board of Directors in the work which is conducted in connection with a mission station in 43d-street, near the Tenth Avenue.

The Association has already accomplished a great deal in behalf of the neglected children which have been gathered into the sewing and industrial department of the mission school, and it is cheering to see the untiring zeal and perseverance of its members in their benevolent labors.

Two of the members in succession meet with the children *daily*, and usually spend about two hours with them in instructing them in various things. Even during the hot months of the summer the service has been maintained. In a brief note received from the Secretary, Mrs. FETTER, relative to the month of July last, it is said, in regard to continuing the school :—

"It was decided to continue the sewing department of the school during the month of August as regularly as the circumstances would admit. * * * *

"The average attendance of children in this department during the month of July has been about *twenty-five*; quite as many as two ladies can attend to to advantage.

"Many of the little girls evince a great desire to learn to sew, and they show considerable improvement in their work, as well as in personal cleanliness and in deportment."

In a most important sense the ladies who compose this Association are, as their name declares, "Christian Helpers." They give themselves to the advancement of a good work, in which their aid is much needed. They labor gratuitously. May the Lord reward them abundantly!

A GOOD EXAMPLE.

A friend, lately writing to Mr. E. Vernon, the General Agent of the Society, said :

"I send *fifteen* dollars in this letter, contributions which I have been permitted to gather from several members of the Congregational Church and Society in G——, to aid the AMERICAN AND FOREIGN CHRISTIAN UNION in their great and good work in their efforts to turn Roman Catholics from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in Jesus Christ.

"It is the reading of your Magazine that has led (through the blessing of God) so many among us thus to feel an interest in your noble Society, who but a little while ago knew nothing about it. The three numbers that come now to me are taken and read with apparent interest by at least *seven* families. I take pains to send my own copy abroad monthly in different directions soon after it arrives.

"The good tracts you were pleased to send me last fall I scattered in as many different neighborhoods as I could, feeling that the people need much more information respecting the awful power that has been sent among us from the Papal States of Europe, and which is threatening to destroy our freedom.

"I think that the *religious and secular papers* of the land should publish much more than they do on this subject, but I conclude that the strong *political party feeling* that exists throughout the nation prevents them. May we not hope that God is about to bring to pass great and important events bearing on this system of iniquity, so that the seat of the beast may be overthrown, and the divine word have free course and be glorified?

"I am now seventy years old, and wish to do all the good I can, the little time I may yet be permitted to remain on earth. If at any time you can send me more tracts, I will endeavor to circulate them where they will do good."

REV. DR. DE SANCTIS CONCERNING THE JESUITS.

The Rev. Dr. De Sanctis was formerly a Roman Catholic priest and Censor of the "Inquisition." Trained amidst the rites and usages of the Romish church, and holding *official* position which brought him into contact with the leading minds of the denomination, he must be supposed to be able to speak intelligently upon the things of the Romish church.

He is now a Protestant, and, in connection with the evangelical ministers in Italy, is doing a good service to the cause of truth. Of the Jesuits he says:

"In countries which do not recognize the Order (of Jesuits) the General perhaps possesses even greater influence. The Jesuits, in these circumstances, occupy the position of missionaries, or are disguised under some other name. To such a land the General despatches his most astute agents, to carry on his designs by every kind of pretext; and though they dare not declare themselves Jesuits, they procure persons to associate voluntarily in these designs, who know nothing of the Company. My confessor, of whom you have frequently heard, one day, when he was in a more cordial vein than usual, disclosed to me incredible facts concerning Jesuitism in England. For example, that despite all the persecution they have met with, they have not abandoned England, where there are a greater number of Jesuits than in Italy; that there are Jesuits in all classes of society; in Parliament; among the English clergy; among the Protestant laity, even in the higher stations. I could not comprehend how a Jesuit could be a Protestant priest, or how a Protestant priest could be a Jesuit; but my confessor silenced my scruples by telling me *omnia munda mundis*, and that St. Paul became as a Jew that he might save the Jews; it was no wonder, therefore, if a Jesuit should feign to be a Protestant for the conversion of Protestants. But pay attention, I entreat you, to my discoveries concerning the nature of the religious movement in England termed Puseyism."

THE BIBLE IN THE SCHOOLS.

The question of the reading of the Bible in the schools in this city is not yet settled. In some cases the local authorities have given orders to the teachers in opposition to the directions of the General Board of Education, and a few schools have been opened as before, the Bible not being read in them. What the end

of this matter will be, cannot be determined at present. We shall see.

Rome's Views of Victor Emmanuel.—The *Tablet*, a Romish journal of Dublin, in relation to the King of Sardinia and his minister Cavour, uses the following language, viz.

"We should be neglecting a plain and imperative duty if we failed to use our best endeavors in discharge of our responsibility to make plain to all men that in this matter there is no room for doubt, and no excuse for wavering. Victor Emmanuel, of Sardinia, is a rebel to the Church, an enemy to religion, a tyrannical persecutor of bishops, and a sacrilegious despoiler of religious houses. He is a schismatic and an excommunicate. He and his Minister, Cavour, are the Eighth Henry and the Cromwell of the 19th century.

"He has obtained possession of Lombardy, where his first act was to banish the Jesuits in conformity with the laws of Sardinia, and his next to commit an act of open schism by refusing to recognise the authority of the Archbishop of Milan, and the Bishops of Crema and Pavia, lawfully constituted and confirmed by the Holy Father.

"This Victor Emmanuel is the chief of that Government which the Pope himself has just denounced to all the Patriarchs, Primates, Archbishops, Bishops, and Local Ordinaries, as the 'enemy of the Church, of its legitimate rights, and of its sacred ministers.'"

Roman Catholic Feelings toward England.—*The Tablet*, from which the preceding extract relative to Victor Emmanuel, the King of Sardinia, is taken, discloses its feelings in regard to the "invasion of England by the French," which has been talked of in certain quarters, as follows:

"The future is before us always, and it is idle labor to scan what it may contain; but it is difficult to conceive how any man can say that the Emperor of the French is not preparing for a war with England. It will be the most popular act of his life. He will have every Frenchman on his side, with the unconcealed sympathies of every nation in the world. When he sets out upon his campaign on English soil, he need fear no secret societies or insurrections at home; he will be hailed as the avenger of nations, and as the scourge of a race that is unpopular wherever it is known. We have the great honor of uniting against ourselves the good wishes of all people, and that will be no pleasant recollection when the French are seen upon our soil."

The Pope's Pay.—It is said that his holiness the Pope receives out of the States some $8,000,000 a year. Of this, $600,000 goes to his private affairs and $2,192,000 to pay interest, $2,700,000 goes to support the army and police, $600,000 to maintain the prisons, and $24,000 to schools.—Other expenses in proportion. The yearly deficiency is $1,800,000. The clergy own $100,000,000 worth of real estate, and hold all the fat offices. The State debt is $27,000,000.

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST TO THE 1st OF SEPTEMBER, 1859.

MAINE.

Dennysville.	Peter E. Vose, Esq. $10 for Italy, $5 for general objects, .	15 00

NEW-HAMPSHIRE.

Keene.	D. Adams, M. D. in full of L. M. for his grandson, John S. Adams, . .	15 00
Bennington.	The late Mrs. D. Whittemore, $6, F. M. Whittemore, $1, .	7 00
Sunderland.	1st Church and Society, .	52 90
Buckland.	Congregational Ch. and Soc'y,	13 45

VERMONT.

Middlebury.	Congregational Church, .	35 66
Benson.	J. K.	1 00
East Rutland.	Cong'l Church and Soc'y, .	35 13
East Hardwick.	Two Friends, . . .	2 00
Derby Centre.	Derby Cong'l Ch., in part of L. M. for Rev. Jno. Fraser,	13 00
Brandon.	Jean Mithote, $3; Miss C. Bacon, $1 50; Mrs. M. Nephew, $1; Mrs. E. M Bacon, $1; Mrs. M. Titream, $1; per Rev. Jos. L'Hereux, .	7 50

MASSACHUSETTS.

Northampton.	A Friend, ...	3 00
South Abington.	Cong'l Church and Soc. to make Rev. H. L. Edwards a L. M. and Sab. School part L. M.	53 45
Amherst.	College Church, ...	10 50
"	Rev. J. G. Vose, ...	5 00
Reading	Old South Church, to make Dea. Caleb Wakefield a L. M. . .	31 66
"	Bethesda Church, . . .	23 00
Richmond.	Wm. Richards $1; J. H. Johns 50c,	1 50
Great Barrington.	Rev. Thos. Carter, .	1 00
North Egremont.	Baptist Church, . .	3 03
Hinsdale.	A Friend, ...	10 00

CONNECTICUT.

Colebrook. Osborn Stillman, . . . 5 00
Watertown. Cong'l Church, per Rev. G. P. Prudden, ... 64 51
Berlin. Cong'l Church and Society, per H. N. Galpin, Treasurer, . . . 12 40
New-Haven. College Church, . . 49 00
Kensington. Ruth H. Norton, . . . 2 00
Winstead. 2d Congregational Church, . 10 66
" Methodist Episcopal Church, . 11 12
Gharon. Methodist Episcopal Church, . 12 37
" Dea. Sears $1; Rev. Mr. McLaughlin $1, ... 2 00
Birmingham. Henry Sommers, in part of L. M. for Joram Scholey, . 10 00

NEW-YORK.

Marion. A Friend, ... 5 00
Delhi. 1st Presb. Ch., Rev. Mr. Torrey, . 19 00
New-York City. Dr. Hague's Church, add. for Italy, ... 1 00
" 11th Presb. Church, Rev. J. P. Hovey, per Wm Penn, 17 82
" Lear Lillienthal, for the Chiniquy Mission, . . 5 00
" Thos. N. Dale $100; E. Spencer West $100, for the Paris. Chapel, . . 200 00
Elba. Presb. Church, in part, Rev. G. S. Corwin, for L. M.'s, ... 60 00
Walton. 1st Cong'l Church, to make Mr. St.-John a L. M., ... 40 00
Cornwall. A. R. & A. D. Ledoux, . . 2 00
Tremont. Union Collection in M. E. Ch., . 16 67
North Newburgh. M. E. Ch., in part, to make Rev. J. Elliott a L. M, . 19 58
Jordan. George Barnes, annuity for 1857, 8, 9, 24 00

NEW-JERSEY.

Newark. 3d Presb. Church, add., . . 16 00
" 1st Presbyterian Church, . . 59 34
" Mrs. McKenzie $5; Miss Agnes Davidson $1, for Italy, . . 6 00
" Pulpit Supply, by Rev. Dr. Fairchild, 16 00
Fairfield. Dutch Reformed Church, Rev. Jos. Wilson, ... 20 00

DELAWARE.

Dover. Miss Eliza Hillyar $5; anonymous $9, 14 00

GEORGIA.

Savannah. A family of Christ Church, . 34 00

MISSOURI.

Fairpoint. Wm. C. Ewing, for Italy, . . 1 00

ILLINOIS.

Springfield. 2d Presb. Ch., Rev. A. Hall, . 55 00
Lisbon. Cong'l Church, per L. B Lane, . 11 00
Quincy. 1st Congregational Church, . 22 10
" 1st Presbyterian Church, . . 28 80
Bloomington. Cong'l Church, in part, . 7 35
" Sam'l Willard, for Italy, . 2 00
" O. S. Presb. Church, . . 4 60
Geneseo. Cong'l Ch., $24, in part of L. M. for Rev. M. N. Miles, and Mrs. H. A. Perry $5 for L. M., . . . 29 00
Jacksonville. Cong'l Church, in part, . 18 45

INDIANA.

Moorfield. U. P. Church of Caledonia, . 15 00
Rockville. E. M. Elsey, ... 2 00
" N. S. Presbyterian Church, . 6 75
" O. S. Presbyterian Church, . 4 50
" Meth. Episcopal Church, . 5 15
Annapolis. Friends Bloomfield Quarterly Meeting, which makes B. C. Hobbs a L. M., ... 31 37
Lafayette. Greenfield Meeting of Friends, in part of L. M. for Jer'h Grinnell, 7 25

OHIO.

Cleveland. Israel S. Converse, . . . 10 00

MICHIGAN.

Milwaukie. Monthly Concert in Spring-street Congregational Church, . 3 94
Grand Haven. Mrs. W. M. Terry, Jr., for the Chiniquy Mission, . . 5 00

WISCONSIN.

Racine. 1st Presb. Ch., per S. Kimball, . 11 37

The following sums in behalf of the colony connected with the Rev. Mr. CHINIQUY, received and disbursed between the 22d of July and the 5th of September, by Mr. M. J. PAILLARD, the treasurer of the committee on the Kankakee colony:

Anti-Papist, $6: F. A. S., $2; G. W. B., $5; Mrs. L., $5; J P. M., Mobile, $14 36; P. M., $6 19; S. J. M., $1; A. B., $2; Mrs. X., $1; Geo. D., $1; A friend, $3; A friend, $3; C. W. H., $1; Collected by Mr. W., $11; John W., $10; W. W., $5; M. G. N., $5; B. S., $5; J. L. D., $2; G. R. J., $25; Ladies of Lockhaven, $20; W. P., $5; M. G. M., $2; F. B. & C. $2; A. B., $5; New-Haven, through L. A. B., $25; G. C., $2 57; W. D. Van B., $1; J. W. N., $5; G. A. P. $4; Washington, N. C., $50; Wilmington, Del., $2; Mrs. S., $10; Mrs. H. J., $5; R. S., $5; Wilmington, Del., $1; Mrs. Dr. J. W., $20; M T, $2; B. W. K., Richmond, $10; Wm. B., $3: Stockbridge, Mass, $5; A reader of *The Observer*, $5; G. M. B., $1; W. B., $1; G. W. T., $1; A friend, Oswego, $2; J. S. H., Gloverville, $5; J. A., Cottageham, N. C., $10; J. M. D., $5; Union Prayer-Meeting, Athens, Ga., $15; Boarders of the Sheldon House, Pine Orchard, Brandford, Conn., $30 25; Mrs. N. F. G., $5; S., $2; Prof. E., by E. W. S., $2 34; G. H. C., Barnell, Ga. $15. The following amounts were received through the Editors of *The New-York Observer*: Mrs. S. L. T., $5; Mrs. H. G. L., $5; W. of Branford, $10; Roxbury, Boston, $20; A friend, $50; Misses P., $30; W. G. Thomson, Pa., $10; J. P., Washington, N. C., $5. Total, $533 71—which I have paid as follows:

Sent to Mr. C. Chiniquy, Aug. 12, . .	$108 55
Paid Mr. Gauthier, by order of Mr. Chiniquy,	100 00
Paid Mr. Thomas Darion, do. do.	325 16
Total, as above, ...	$533 71

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